

**Balance in Eastern and Western Conceptions of Leadership in the Context of  
Internationalization of Higher Education: From the Philosophical Perspective of  
Wholeness**

by

**Qi, Min M.**

M.A., Ohio University, 1988

M.A., Ohio University, 1999

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The School of Education

This dissertation was presented

by

Qi, Min M., Ph. D.

It was defended on

[April 22, 2014]

and approved by

John Weidman, Ph.D., Professor of Education and Sociology, the Department of  
Administrative and Policy Studies, School of Education, University of Pittsburgh

Liren Zheng, Ph.D., Assistant Professor and Curator, Wason Collection (East Asia), Kroch  
Library, Cornell University

Robert Faux, Ph.D., Assistant Professor, the Psychology Department, McAnulty College &  
Graduate School of Liberal Arts, Duquesne University

William Bickel, Ph.D., Professor of Foundations of Education and Learning Sciences and  
Policy, the Department of Administrative and Policy Studies, School of Education, University  
of Pittsburgh

Dissertation Advisor: Michael Gunzenhauser, Ph.D., Associate Professor of Social  
Foundations of Education, the Department of Administrative and Policy Studies, School of  
Education, University of Pittsburgh

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## **A NOTE ON ROMANIZATION OF CHINESE AND ON THE FORM OF CHINESE CHARACTERS**

This dissertation uses the Pinyin system for Romanization of Chinese. However, the Wade-Giles system is retained in giving titles of books or authors' names for readers' convenience. Moreover, it includes both traditional and simplified forms for Chinese characters used in the dissertation.



## ABSTRACT

Leadership is important and occurs in all trades and professions and in all the aspects of our lives in societies and in the world. However, leadership as a field of study is still unsatisfactory to scholars. This dissertation attempts to explore the issues in leadership and leadership studies related to both leadership theories and practice from the philosophical perspective of wholeness as an ecological idea. With philosophical approaches as a research method by introducing Confucian and Daoist ideas and wisdom and *Huai Nan Zi*'s insights related to moral and ethical leadership, it is in a general sense to balance between Eastern and Western conceptions of leadership and to improve or refine leadership theories and practice. That is because one of the key problems remaining in leadership studies is related to refining epistemology. Thus, this dissertation also discusses the philosophical issues which have mainly been based on scholars from both the West and the East and on their thoughts and theories from the ancient to the present. Through discussing them, this dissertation clarifies some of the misunderstanding and illusion, and attempts to apply philosophy to improve or refine leadership theories. Moreover, in particular, this dissertation discusses leadership in the context of internationalization of higher education and strongly emphasizes the important role of education as a whole to solve many practical problems both on the local and global scale. This dissertation has integrated leadership theories by answering the two key questions in leadership studies: What is leadership? What is good leadership?

## **1.0 INTRODUCTION AND METHOD**

The purpose of this dissertation is to explore and analyze the issues of leadership itself and leadership in the context of internationalization in higher education from a cross-cultural perspective. It attempts to channel and bridge cross-cultural understanding of leadership and higher educational leadership, combining theory with practice. Leadership as a social phenomenon is universal and very important; leadership as a field of study is still contested or needs to be improved, stimulating great interest in exploring issues more fully. In particular, it is important to address leadership issues in today's context of internationalization in higher education from a cross-cultural perspective of wholeness, dealing with both idealistic notions and realistic backgrounds.

I introduce Confucian and Daoist ideas and wisdoms as well as *Huai Nan Zi*'s insights regarding leadership from the philosophical perspective of wholeness as an ecological idea. I analyze, explore, and discuss the factors and issues in leadership generally, and this dissertation goes beyond just cross-culturally comparing cultures between Western and Chinese. It has attempted to build leadership theory and combine theory with practice in leadership, and to promote mutual understanding and dismiss misunderstanding or illusion, especially in the context of internationalization in higher education. The dissertation is to make a contribution to the field of leadership studies and in leadership practice, since leadership is a theory with a strong applicability or practicability.

## **1.1 PROBLEM STATEMENT AND STATEMENT OF PURPOSE**

According to some leadership scholars, such as Rost (1991), Sergiovanni (1992), and Burns (2003), leadership as a field of study is still unsatisfactory to scholars. For example, Sergiovanni (1992) found, after a 50-year review of literature on leadership, that the study of leadership is one of the greatest disappointments in social science. Rost (1991) states that “there have been many studies of leaders and leadership, but leadership scholars still have no clear understanding of what leadership is” (p.14). And, “No one has presented an articulated school of leadership that integrates our understanding of leadership into a holistic framework” (p.9). In addition, one of the problems may be lying in what Rost has presented with his criticism as the industrial paradigm of the old school of leadership, and the problem is that research on leadership and leadership practice, from the practitioners’ point of view, do not accord with each other (Rost, 1991).

The problems, in fact, may also be related to some unclear issues in philosophy, such as the incomplete formal logic behind theory and practice, particularly in leadership addressed here. That may be due to different ways of thinking between Western and Chinese, as some scholars both from the West and the East have already pointed out. For example, Needham (1956), Capra (1982; 1983; 1989; 1997), Yukawa (1973), Senge (1990), Dong (1991), Stewart & Bennett (1991), and Nisbett (2003) all have discussed the issues related to the different ways of thinking between Western and Eastern. One of the problems lies just in that we need more cross-cultural understanding in leadership studies which is just

as some scholars have already pointed out, such as that Rost (1991) has indicated in his book, *Leadership: For the Twenty-First Century* and Senge's (1990) *The Fifth Discipline: The Art and Practice of the Learning Organization*.

Moreover, my study supports Ciulla's (2004a; 2004b) argument that ethics is the heart of leadership and in leadership studies with providing evidence from the Chinese ancient philosophical ideas and wisdoms which have strongly emphasized moral and ethical issues when addressing leadership. My study has been trying to offer solutions for solving the problems facing our societies and the world today, and to promote a cross-cultural and an inter-disciplinary mutual understanding for healthier individuals, for more beautiful societies, and for a more harmonious world to each of us as human beings. This is a complex, but very important topic. And I am hoping that my study will at least serve as a beginning to be thought-provoking for having more good research studies in the future.

In addition, the context of internationalization of education, especially of higher education will be addressed and discussed in relation to both the local and global. The examples in the contexts will be drawn mainly from the United States and China; however, pertinent examples will come from other nations as well.

## **1.2 RESEARCH QUESTIONS**

In the review of literature, I discuss leadership and educational roles in leadership, with a particular focus on moral and ethical leadership. I also discuss the philosophical perspective

of wholeness, based on ancient Chinese philosophy such as Confucianism and Daoism. I describe key characteristics of good and ethical leadership and explain the perspective of philosophical wholeness and why it is significant when talking about leadership in the context of internationalization in higher education.

The most important issues related to higher education leadership are the following. Cultural factors or issues in leadership and leadership studies, gender issues and leadership, and humanization of science, are the very necessary or essential ones to be addressed by leadership studies as an organic whole, particularly when today the world is facing so many problems. Therefore, I should cover them. And also because one of the objectives of this dissertation is to combine theory with practice in leadership and leadership studies, the examples will systematically be given based on reality locally and globally, and accordingly based on the philosophical and theoretical issues in leadership addressed in this dissertation. For example, because of incomplete formal logic, we tend to stereotype people and discriminate against them, which has already caused many social problems, such as violence in society and wars in the world.

These are the philosophical questions that guide my inquiry:

1. What ideas from Eastern and Western philosophy address wholeness in leadership? In particular, what Eastern ideas, such as Daoism and Confucianism, can cross-culturally contribute to addressing wholeness in leadership and leadership studies?
2. How do these ideas and theories apply to ethical and moral leadership?
3. How might these ideas and theories be drawn together into an ecological perspective of wholeness in leadership and the important role of leadership in

higher education?

In my dissertation, I use these questions to guide my theorizing about attempting to combine Western and Eastern ideas. Especially, based on leadership scholars' reviewing Western literature in leadership, there is need for more cross-cultural studies and analysis in leadership, since leadership as a field of study is still unsatisfactory to scholars. More importantly, in the context of internationalization of higher education, mutual understanding among different cultures in particular related to leadership and leadership studies is obviously even more important. Leadership is indispensable for all trades and professions and all aspects of life in societies and the global community. In addition, education as a whole can play that important and duty-bound role in it.

According to Tierney (1997), faculty development or "organizational socialization" related to the tasks of "teaching, research, and service" are "of fundamental importance with regard to many of the most pressing issues that confront academic administrators and faculty" (p.1) in higher education. Indeed, faculty development is a key issue in leadership studies and practice in higher education. In fact, from a perspective of wholeness, the relationship among "teaching, research, and service" for faculty development can be collapsed the three into one; the three can be promoted for the benefit of each other.

As I explain in more detail in the literature review, if faculty can deal well with these three tasks, then faculty members as leaders for their students can really benefit students' learning, which is the most important part of student life at a university, and which, further, promotes student socialization on campus and decreases the rate of students dropping out of school and the other problems that students have on campus and even in society.

Also, successful integration of teaching, research, and service is closely related to the motto of “retention, retention, and retention” so important for university administration and leadership, retention of students being the most important task for the colleges and universities in the United States. This situation will definitely become important for higher educational institutions in China, with China providing wider access to higher education. In fact, if we can help more students finish their higher education, it is not only good for the students and good for the university or college, but also good for the society as a whole. Therefore, it is crucial to see the important organic connections and factors as a whole for leadership in higher education institutions.

Moreover, based on my study, according to Tierney (1997), Aronowitz (2000), Ma (2010), and Zhang (2011), the problems for faculty socialization or development in higher educational organization exist in both China and the United States. Therefore my research questions for this part of study will be also focused on this problem and related issues, such as the issues and relationships of dealing with faculty work particularly as “teaching, research, and service” for faculty socialization or development, the possibility of humanization of sciences, and promoting learning among different cultures and different countries. I won’t try to give a treatment of every aspect of the topic, and actually it shouldn’t and couldn’t try to cover every aspect.

### 1.3 CONCEPTUAL FRAMEWORK

I have modified the definition of leadership which could be as Rost (1991) has already indicated that we may reach a “breakthrough” in leadership studies through studying definitions of leadership. That means, I hope to make an important contribution to the field of leadership studies by modifying Rost’s (1991) definition of leadership, and solving many concepts and issues unclear in leadership studies and in relationship between theory and practice in leadership. Moreover, by introducing and explaining the Eastern philosophical perspective of wholeness, and believing that philosophy, especially right philosophy, can serve as guide to both natural science and social science, my dissertation attempts to establish the foundations for moral and ethical leadership and in leadership studies from the philosophical perspective of wholeness. That means that leaders can see all the factors and issues as a whole in a situation – take the situation as a whole into consideration – but not attend to one thing and lose sight of another, when they make decisions, make judgments, and solve problems, so that they can be fair and just, without bias. I also support what Ciulla (2004a; 2004b) has argued, that ethics is the heart of leadership and in leadership studies. In addition, this study strongly emphasizes the educational role and educational leadership for both leadership practice and leadership studies.

The key concepts are: Daoism; Confucianism; Daoist way; Confucian benevolence; the philosophical perspective of wholeness; ecological ideas; harmonious relationships; self-cultivation or personal cultivation; being graced with both virtues and talents<sup>1</sup>; definitions of

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<sup>1</sup> From the philosophical perspective of wholeness, with Daoist idea of *yin* and *yang* and Confucian moral and ethical thought, a good leader (actually a good person too) should be graced with both virtues and talents or integrity and ability should meet in the person, especially in the leader, when we see things as a whole, not



leadership; moral and ethical leadership; definitions of leaders and followers<sup>2</sup>; and internationalization of higher education.

#### **1.4 THESIS STATEMENT, WORKING HYPOTHESES, OR HYPOTHESES**

It is very significant that my dissertation has pointed out that, for humans, Daoist philosophy as a philosophy of Nature is the human's "right hand and right foot," while Confucian philosophy as a philosophy for humanity is that "the left hand and left foot" must be coordinated to function effectively.<sup>3</sup> It should be said that I have supported and developed Lin Yutang's (2007) conception that Laozi is the right hand, while Kongzi is the left hand, to further explain that relationships and co-operations are important for humans as a whole from the philosophical perspective of wholeness, although Confucianism and Daoism in terms of their notions seem opposite, just as the human's right and left hands or the right and left feet. That is also because without considering humanity, nature may lose its genuine significance, for my topic is regarding human leadership, and emphasizing moral and ethical leadership. There is a contribution to make by considering Confucian educational ideas and Daoist way, humans as a whole will achieve their noble and ideal high with moral and ethical content and

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separately.

<sup>2</sup> In the same sense, without followers (potential followers), leaders cannot be existed. That's why moral and ethical leadership is so important. How the person or the leader can be good is through "self-cultivation" or "personal cultivation" beside through education, according to Confucianism. Regarding these concepts, I have cited Sima Guang's explanation: "Talent serves and supports virtue, (while) virtue guides talent forward" (Sima Guang, 1997, p.23). Sima Guang (1019-1086) was a famous historian in the Song Dynasty (960-1127), and he compiled the epoch-making historic book, *Comprehensive Mirror for Aid in Government*.

<sup>3</sup> Regarding this point of view, I will have specific explanations in Chapter Seven related to discussions of "Benefits of Hong Kong Chinese CEOs' Confucian and Daoist Leadership Styles" by Cheung and Chan (2008).

method, particularly when applied to leadership, because leadership is a theory that has a strong feature of practicality, but philosophy as a guide is featured to be general and abstract. Throughout the dissertation, I have also strongly emphasized the educational role and educational leadership for leadership practice and for leadership studies as a whole. Education has the role of being duty-bound, and it must play the important and proper role.

## **1.5 SIGNIFICANCE**

The first point of significance of my dissertation for the field of leadership studies is that it has introduced Daoist and Confucian ideas and wisdoms as well as *Huai Nan Zi*'s insights regarding leadership from the philosophical perspective of wholeness, through exploring the issues in leadership generally. For example, it has attempted to go beyond just comparing cultures between Western and Chinese, to build leadership theory and combine theory with practice in leadership, and to promote mutual understanding and dismiss misunderstanding or illusion, in the context of internationalization in higher education.

The second point of its significance is that it attempts to explain the philosophical perspective of wholeness serving as the world view and the way of practice in leadership to be moral and ethical leadership, and ethics is the heart of leadership and in leadership studies as Ciulla (2004a; 2004b) has argued. Therefore, my dissertation has attempted to establish the foundations in moral and ethical leadership and in leadership studies.

The third point of its significance is that it tries to provide evidence from scholars all over the world that Daoist wisdom as the universal philosophy<sup>4</sup> and art exists in all the fields in both natural science and social science – in everything.

The fourth point of its significance is that it has in particular emphasized relationships throughout itself and promoting harmonious and healthy ecological relationships, which is very important and necessary for leadership and in leadership studies. For example, from the philosophical perspective of wholeness, it is only complete when the physical and the spiritual and individuals and societies are to be seen as a whole, and it will be profoundly significant both for humans' health as individuals and for humans as the whole to survive and develop.

The fifth point of its significance is that I develop a theory of leadership that uses both Daoist and Confucianist philosophy. Other leadership theorists have made use of one or the other but not both.

## **1.6 METHODS**

This dissertation is attempting to explore the issues in leadership and leadership studies with philosophical approaches as a research method. I agree with Burbules and Warnick (2006)

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<sup>4</sup> This is based on Joseph Needham's ideas regarding Daoism, Capra and Yukawa's insights regarding Daoist wisdom as well, and I will have more discussions and explanations about it in the later chapter.

about their insights of the 10 methods, in particular 1, 5, and 10 of those listed below, to be used for fitting to the purpose of my dissertation. They talk about philosophical inquiry in education research as the following:

1. Analyzing a term or concept, showing its multiple uses and meanings, for the primary purpose of clarification.
2. An ideological or a deconstructive critique of a term or concept, identifying internal contradictions or ambiguities in uses of the term and a disclosure of partisan effects the term has in popular discourses.
3. Exploring the hidden assumptions underlying a particular view or broader school of thought.
4. Sympathetically or critically reviewing a specific argument offered elsewhere.
5. Questioning a particular educational practice or policy.
6. Proposing the ends or purposes education should achieve, either in terms of benefits to person, to the society, or both.
7. Speculating about alternative systems or practices of education, whether utopian or programmatic, that contrast with and challenge conventional educational understandings and practices.
8. A thought experiment, a method that takes an imaginary situation, analyzes it, then gradually modifies one or another element of the situation to determine which features are relevant to changing its pertinent character.
9. Exegetical work: A close reading of a philosophical or literary text with an eye more toward explication and understanding of its complex meanings than analysis or critique.

10. Synthesizing disparate research from philosophy itself or other fields (e.g., political theory, cognitive psychology, sociology, etc.) to find meanings and implications for educational theory and practice. (p.491)

Therefore, philosophy as a research method applied to leadership studies seems perfectly fitting to my topic of both content and purpose. As Burbules and Warnick's first method in the above, for the dissertation I have already indicated philosophy is general and abstract, but it allows me to clarify the issues when necessary, even dismiss illusions or misunderstandings.

Because leadership is a theory with strong practical implications, that lets me touch reality in order to solve problems. Thus, philosophy as the approach to study leadership, according to Burbules and Warnick's (2006) method 5 of the 10 methods about philosophical inquiry in education research, seems so true to me that it is with great skill – natural and powerful – being able to have both vision and the way or art to solve problems in reality. Philosophy as a research method for studying leadership could really set off each other's strengths or merits of the two – just right for the purpose of studying leadership. For example, it can be used for questioning a particular educational practice or policy, just as Burbules and Warnick's fifth method in the above has been indicated. Moreover, as leaders they should be able to see a bigger picture, but not just a narrow sense of the picture, in order to be good and effective leaders with more sound sense and without sense of bias.

In order to further strengthen the philosophical and theoretical points related to leadership and leadership studies which I have already discussed, I will try to be more systematic, and in the necessary contrast between Eastern and Western conceptual ideas

explain and state them more clearly. For example, I attempt to see through the appearance (different leadership styles and practices) to get to the essence (different philosophical beliefs behind), and I try to explain the reasons and more importantly to look at the nature of things. For this point, Burbules and Warnick's tenth method of the above is also very pertinent.

It should be said that there is not anything about who is bad, or who is good in my discussion. That means, for instance, misunderstanding or illusions are because epistemology needs to be improved or refined. That is about obtaining a possible common understanding which is very important for the purpose of my dissertation and which actually is very important as the indispensable prerequisite for solving many problems facing the world today in the international context in fact including both local or domestic and global for each country in this sense. For instance, the United States can actually set a good example for the rest of the world to follow, if it can deal well with all different people with such diverse cultural and racial backgrounds, and how to get along with and treat equally and fairly each other among different people. It is really very important both in the United States and in the world. It should also be said that, on the other hand, the United States has been benefiting from her diversity.

Indeed, we should appreciate "the need to study significant issues at micro and macro levels of analysis and to synthesize research findings across methods and contexts" (Green, Camilli, Elmore & Others, 2006, p. xi), and philosophy as a research method can provide the possibility to meet the need just as Burbules and Warnick (2006) have discussed.

In addition, since I am discussing issues regarding leadership from the philosophical perspective of wholeness as an ecological idea that advocates the balancing way of dealing with all things naturally, my stance in doing my research, or the voice I am representing is not particularly for any specific groups. For example, although I am a woman, and I am speaking out for women, because of their discriminated situations, generally speaking, I do not think reverse discrimination of any is right.

## **1.7 INDICATORS OF QUALITY**

I have used “Dissertation Literature Reviews’ Roles” (Hart, 1998) to guide my work, which are as the following:

1. Distinguishing what has been done from what needs to be done;
2. Discovering important variables relevant to the topic;
3. Synthesizing and gaining a new perspective;
4. Identifying relationships between ideas and practices;
5. Establishing the context of the topic or problem;
6. Rationalizing the significance of the problem;
7. Enhancing and acquiring the subject vocabulary;
8. Understanding the structure of the subject;
9. Relating ideas and theory to applications’
10. Identifying the main methodologies and research techniques that have been used;

11. Placing the research in a historical context to show familiarity with state-of-the-art developments. (p. 27)

When doing research, most important for the researcher is to be honest, objective, and serious, besides having rigorous scholarly approaches and skills. As for my work, the terms mentioned above may be all relevant to my work.

## **1.8 RESEARCHER SUBJECTIVITY**

In fact, everyone has one's own subjectivity. But, as a researcher, each of us should try the best to lessen bias and to be objective as much as possible when doing research that is also related to ethical issues. As for my own case, regarding doing this research, it can be said that I am both an insider and an outsider for the United States and China and for the cultures of the two countries, because I have been in the United States for a long time since I have left China more than 20 years ago. And I have been studying about the two countries and their cultures all the time. Therefore, I may have an advantage in this situation as both an insider and an outsider of the two countries and their cultures. That is because as the Chinese proverb says, "the spectators see the game better than the players." That means being an outsider may not be a bad thing. Likewise, according to the American saying, "When a person is in a forest, the person can see only the trees, but when the person is out of the forest, the person can see the forest as a whole." From a similar vision, the great Chinese poet, 苏 (蘇) 軾 (軾) [Su Shi] of the Song dynasty (960-1127), says in the famous



stanza of a poem: “不 识(識)庐(廬)山 真 面 目, 只 缘(緣)身 在 此 山 中” “Do not know the true face of Lushan [one of the famous mountains in China], only because of being in the midst,” which has a similar meaning to the aphorisms cited above. However, I think both insiders and outsiders have their own advantages and disadvantages, respectively, based on their own positions. Thus, I may be able to be more objective in this case of doing this research.

## **1.9 LIMITATIONS**

It is very right that the dissertation is a dissertation and not a life's work. As I have indicated in the previous part of this dissertation proposal, I am hoping that my study can serve as a beginning to stimulate more studies related to moral and ethical issues in leadership studies, especially from the philosophical perspective of wholeness as ecological ideas, the educational role in it, philosophical issues as the right guide, and so on. Since this topic actually is complex, and both cross-cultural and inter-disciplinary, but very important, a dissertation has the limitations in both scope and content, including time to finish it. And I am also hoping I can continue to make my effort for studying in the field in the near future.

## 1.10 STRUCTURE OF THE DISSERTATION

Moreover, it is very necessary for me to have a good summary at the end of this dissertation, since it covers so much information, so that the important points discussed would give readers a relatively complete or whole impression of them. Regarding its structure, it will be Chapter One: Introduction and Method; Chapter Two: Important Components of Leadership from the Literature on Leadership; Chapter Three: Confucian Ideas and Moral and Ethical Leadership; Chapter Four: Daoist Ideas and Moral and Ethical Leadership; Chapter Five: *Huai Nan Zi* and Its Ideas in Moral and Ethical Leadership; Chapter Six: Moral and Ethical Leadership in the Sense of wholeness; Chapter Seven: Leadership Based on Theory of Wholeness: The Issues and Problems Necessarily to Discuss in Sense of Wholeness; and Chapter Eight: Conclusions and Implications.

## **2.0      IMPORTANT COMPONENTS OF LEADERSHIP FROM THE LITERATURE ON LEADERSHIP**

In this chapter, I examine leadership as a field of study and with an attempt to discuss the issues related to leadership both in theory and in practice, and to find possibilities for improving or refining them based on some indications and suggestions of some leadership scholars such as Burns (1978, 1996, 2003), Rost (1991), and Ciulla (2004a, 2004b).

### **2.1      LEADERSHIP AS A FIELD OF STUDY**

Leadership is an interesting social phenomenon for human society, and it is a very important field for study in social science. However, the study of leadership is still unsatisfactory to scholars. For example, Sergiovanni (1992) found, after a 50-year review of literature on leadership, that the study of leadership is one of the greatest disappointments in social science.<sup>5</sup> In fact, this opinion has not come singly but with others, including Rost (1991) and

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<sup>5</sup> Although Sergiovanni may be considered as a leadership scholar for education k-12, in fact, education as a whole is a continuing process. In terms of talking about leadership or organizational leadership there should not be conflict between the “lower” education and “higher” education in this sense. All different organizations, especially educational organizations, big or small, have the similar substantial features, which is as the Chinese idiom related to smaller organizations says, “The sparrow may be small but it has all the vital organs.” For example, as educational institutions they all have to deal with teaching and learning as their primary tasks.

Burns (2003). Rost states that “there have been many studies of leaders and leadership, but leadership scholars still have no clear understanding of what leadership is” (p.14). Burns also declares that we still have problems providing a satisfactory definition of *leadership*, although there already are some theories. For example, we have trait theory or “great man” theory, situational theory, and a combination of both, the personal-situational theory (Kellerman, 1984).

Burns (1996) defines two kinds of leaders: transactional and transformational. Gardner (1995) points out that there are all kinds of leaders: political, business, military, intellectual and so on. Leaders are those individuals who provide leadership in different domains with *leading minds* (Gardner, 1995). Gardner believes that the few elites matter more, although other people matter. Although the role of the leader or leaders is indeed very important, it seems that Gardner is overemphasizing the role of the individuals as leaders. Or, we can ask: who creates history, is it heroes or people?

Further analysis is necessary. The *great man theory* claims that leaders are born, not made. However, in fact, some leadership skills can be definitely learned. Of course, it cannot be denied that successful leaders in most cases do have a certain kind of personality that makes them successful. Thus, it should be said that personality does count. The main body of literature studying leadership has been mostly conducted in the field of social psychology. Bennis (1959) stated about 50 years ago, “Of all the hazy and confounding areas in social psychology, leadership theory undoubtedly contends for top nomination. Ironically, probably more has been written and less is known about leadership than about any other topic in the behavioral sciences” (pp.259-301). Rost (1991) points out that many

behavioral scientists seem to be unable to define the nature of the basic phenomena they are studying or to agree upon that definition.

Pellicer (2003), a psychologist, reviewed research about leadership that can give us a clear picture of studying research of the field. According to Pellicer's literature review of leadership studies, the *traits theory* is the successor to the *great man theory*. Based on the behaviors of successful leaders, the psychologists have attributed to them a set of unique personality traits, such as forcefulness, intelligence, and need for achievement. Therefore, the researchers are using the tools such as checklists, tests, rating scales, and interviews to measure the presence or absence of certain traits in the study of leadership. The scholars of this school in the field of leadership studies have been described as behavioral theorists, and their research has tended to focus on the development of leadership styles and leader behavior.

From the work of the behavioral theorists, during the 1960s *situational leadership theory* was born with the questions of whether or not there is one best way for a leader to lead in all situations. There was widespread agreement that situational factors and goal demands cannot be neglected. I would think it should be said that situational factors and goal demands in terms of leadership have a great potential to be explored further, because, in fact, leadership in different contexts would be very different.

In the late 1970s, *transformational leadership theory* emerged to explain the relationship between leaders and followers. Burns (2003) argues that "the most potent agent for change, for unlocking the transformational capacities needed to pursue happiness, is more than a phrase on parchment" (p.2). Burns' argument may mean that it is not an easy thing for transformational leaders to achieve an ideal society and quality of human life based on

reality. Indeed this notion of pursuit of happiness is very attractive for human life in general and for all human beings as a whole.

However, the issues are related to what would be happiness for all people or an individual and how such happiness can be pursued. That is because sometimes a situation for some people may be happiness, but for other people that may be suffering. That means some people's happiness may be based on others' suffering. More importantly, who will be the transformational leaders and what kinds of values would be common and completely convincing for people, and for both the leaders and the potential followers to share? For this theory, a lot of issues, including moral and ethical aspects in leadership, will be explored, in particular, when it should be changed, what should be changed, why it should be changed, and how it should be changed; all of them would be the issues for leadership considerations and practices. Also, I think about the potential role of education in learning to be good leaders. That means education as an ideal and necessary social activity with democratic features can play its duty-bound role for ideal society for happiness to all people.

It should be said that the scholars in leadership have spent more time studying great leaders who are "extraordinary". For example, both Burns and Gardner have studied some world leaders included in their books. The leaders they have studied and included in their books are Roosevelt, Gandhi, Hitler, and others. Burns (1978) looks at leadership mainly from a political angle and perspective, while Gardner (1995) sees leadership from a more multiple sense and claims that leaders exist in all domains. That is, we would have and need leaders in all trades and professions. Therefore, Gardner includes the case study profiles of leaders, such as Arthur Einstein, Margaret Mead, Robert Maynard Hutchins, George C. Marshall, Martin Luther King, Jr. and others.

According to Burns (1978), transformational leadership is often contrasted with transactional leadership; transactional leadership rests on the values found in the means or process of leadership. Burns calls the values “moral values.” Transformational leadership is concerned with end values, such as liberty, justice, and equality (Burns, 1978). Transforming leaders raise their followers up through various stages of morality and need and turn their followers into leaders (Ciulla, 2004b). That means that transforming leaders should be good at bringing their followers’ aptitude into play.

Burns (2003) has therefore indicated that without followers we don’t need to talk about leaders and leadership. However, interestingly, the leadership scholars haven’t paid enough attention to studying followers (I would say “potential followers” in a certain sense), because if we don’t know the potential followers and don’t know how to lead, then we don’t have real followers. It is also interesting that Burns tries to search for the X factor, such as culture and gender, for the study of leadership in the new era of the process of globalization. That means that cultural, moral and ethical, and gender issues or factors have missed consideration when studying leadership for a long time.

## **2.2 MORAL AND ETHICAL ISSUES IN LEADERSHIP**

In fact, after Burns’s (1978) theory, a number of studies on transformational leadership came out. For example, Bass’s (1985) work was more focused on the psychological relationship between transformational leaders and their followers. Later, Bass and Steidlmeier (1999) argued that only morally good leaders are authentic transformational leaders. Pseudo-

transformational leaders are the people who seek power and position at the expense of their followers' achievements. Among the discussions, they consider altruism as a moral concept and look at authentic transformational leadership based on other ethical concepts, such as virtue and commitment to the greatest good (Ciulla, 2004b).

Moreover, Bass (1985) points out that charismatic leadership should be a necessary ingredient of transformational leadership. However, some, such as Lindholm (1990), argued that charismatic leadership can be the best and the worst kinds of leadership, depending on whether looking at a Gandhi or a Charles Manson. Howell and Avolio (1992) conclude in their study on charismatic leadership that unethical charismatic leaders are manipulators who pursue their personal agendas. They also argue that only leaders who act on socialized, rather than personalized, bases of power are transformational (Ciulla, 2004b, p.319).

Ciulla (2004b) has presented critiques of transformational and charismatic leadership theories in her article on ethics and leadership effectiveness. She has indicated plenty of empirical research that has demonstrated the effectiveness of transformational leaders, and the findings show that ethics and effectiveness go hand in hand. However, the questions that have been raised by Ciulla (2004b) in this article and in the book edited by Ciulla (2004a) are really interesting to me: What are the important values? Are the values themselves ethical? What does moral correctness mean? Is what followers believe to be moral correctness *really* morally correct? (Ciulla, 2004b). What is the common good? Do people have free will? How should we treat one another? (Ciulla, 2004a, p.xix). These questions have provided room for me to explore leadership issues more fully, especially from Chinese cross-cultural perspectives, such as Daoism and Confucianism.



In fact, I think we should see this leadership phenomenon as a whole even though we still need to fill the gaps in studying leadership. Senge (1990, 2006) and others, such as Rosen (1996) and Clarke (1992), indicate that Westerners tend to be one-sided thinkers in a linear way of thinking. Therefore, I have seen a gap needing to be filled and believe a study from a cross-cultural perspective through comparisons with the Chinese way of thinking may be beneficial in exploring the issues related to the study of leadership.<sup>6</sup> Also, according to Rost, “Burns was not successful in his attempt to build a new school of leadership. Nevertheless, his work is extremely important as a transitional statement that has immense possibilities to lead us toward a new school of leadership” (Rost, 1991, p.11).

Rost (1991) did his investigation on western literature and analyzed 221 definitions of leadership found in 587 books, book chapters, and journal articles which were written from 1900 to 1990. Rost pointed out that the large majority of the works that he reviewed were written by Western authors and “overwhelmingly by males.” He has expressed that “There will be opportunities for others more familiar with other cultures than I to extend this study to non-Western literatures, and I welcome such an extension with great enthusiasm” (Rost, 1991, p.44).

In addition, Yukl (1998) has indicated that “most of the research on leadership during the past half-century was conducted in the United States, Canada, and Western Europe” (Yukl, 1998, p.507). Hartog and Dickson have also pointed out that “Early North American leadership studies tended to focus on leader – group interaction, while traditional European

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<sup>6</sup> As a woman I may have an advantage for addressing a topic regarding leadership in the current situation from the Daoist perspective. I have written my master’s thesis about Mao’s leadership and some other papers regarding other Chinese leaders, such as Zhou Enlai and the Song sisters. Among Western leaders, one of the most attractive leaders to me is FDR. The concept of water and its implied meaning has been advocated by Daoism as most lofty morality, and women in general are often said to be just like water by Daoists, which has a very profound meaning when studying leadership from a moral and ethical perspective.

studies tended to place leadership in a broader social, legal, and political context” (Hartog & Dickson, 2004, pp.251-252). Hartog and Dickson have continued to point out that “Although some leadership studies are conducted in many other countries and some comparative works are done, there is still a strong North American bias in the leadership theories, models, and measures that have been developed” (Hartog & Dickson, 2004, p.253). Rost (1991) has also spoken up: “No one has presented an articulated school of leadership that integrates our understanding of leadership into a holistic framework” (p.9). Moreover, Ciulla (2004b) indicates that “progress in leadership studies rests on the ability of scholars in the field to integrate the answers to these questions” (p.303) related to what is leadership and what is good leadership. They are the key questions for leadership studies.

In addition, some researchers in the field of leadership studies have pointed out the dominating trend of Anglo-Saxon cultural dimensions. For example, Dimmock (2002) points out that “it is fair to claim that the cultural and cross-cultural dimension in the field of studying leadership has been ignored or neglected for too long” (p.30). Dimmock further points out that among the reasons why societal culture and cross-cultural comparison are beginning to attract attention are the following:

- ◆ [recognition of] narrow ethnocentrism of Anglo-American research;
- ◆ international comparison of test results;
- ◆ the work of international agencies;
- ◆ globalization of policy and practice;
- ◆ increased mobility of ideas and people;
- ◆ internationalization of schools, especially the private sector;
- ◆ internationalization of higher education; and

- ◆ multi-culturalism within societies. (Dimmock, 2002, p. 30)

## 2.3 EASTERN PHILOSOPHICAL APPROACHES TO LEADERSHIP

In this dissertation, from a cross-cultural angle or the philosophical perspective of wholeness, it will be through looking at some traditional Chinese philosophical ideas and introducing them related to moral and ethical leadership. The aim to introduce Daoist and Confucian ideas and wisdom and *Huai Nan Zi*'s insights is to refine or improve leadership theories. Therefore, a brief description of Daoism, Confucianism, and *Huai Nan Zi* which are related moral and ethical leadership is as the following and the detailed introducing them will be followed in Chapter Four, Chapter Five, and Chapter Six.

Sun et al. (2004) have divided the development of Daoist philosophy based on Chinese history into five stages. My attention has been paid to Daoism as a philosophy, not as a religion, for the purpose of my research project. Daoism is as a philosophy of Nature and its important concept of *yin* 阴 (陰) and *yang* 阳 (陽). A profound philosophical issue of Daoism is *wu wei* 无 (無) 为 (爲), which means *do not do things against their natures*. *Wu wei er zhi* 无 (無) 为 (爲) 而 治 means governing by doing nothing that goes against nature. Those Daoist conceptions are significant to leadership and leadership studies.

The core of Confucian philosophical foundations is *ren* 仁 (benevolence), and emphasizing *xiu shen* 修 身, translated into English as “self-cultivation” or “personal cultivation.” Confucius advocated providing education for all people without discrimination

and he said: “*you jiao wu lei* 有教无 (無) 类 (類)” – “In teaching there should be no distinction of classes” (*Lunyu*, 2008 edited by Sun Zhizhai, p.213). Confucius’s famous words serve as good advice for good relationship among people, such as “己所不欲，勿施于人”: “Do not do to others as you would not have them do to you.”

*Huai Nan Zi* 《淮南子》 and its ideas in moral and ethical leadership are very significant. Up to the establishment of the Han dynasty (206 B.C.), Daoism started to be combined with Confucian ideas such as benevolent government and policy of benevolence. About combining Daoist ideas with Confucian ideas for great good, *Huai Nan Zi* has made no small contribution.

In addition, from a Daoist perspective, in which two things are seen to be both opposite to and complementary of each other, I would think that the Chinese intellectual feature (especially the traditional trend), as the trend of reasoning truth, and the American intellectual feature, as the trend of experimenting to find truth, may be, ideally, both opposite to and complementary of each other for this purpose of my study – and using Capra’s words to describe these two trends is that “one starting from the inner realm, the other from the outer world” (Capra, 1989, p.47).

Also, as Wong (2001) points out when talking about Chinese culture and leadership, “The Confucian cultural belief that good is within one’s nature is shared with Zen Buddhism. Unlike the Judeo-Christian culture, which manifests a belief in a Saviour who will come from without to save mankind, ‘salvation’ in the Chinese perspective comes from within” (p.311). Wong further indicates that as Lo (1995) has discussed in *The New Chinese Philosophy*:

Confucianism and Taoism were not closed philosophies. They were not exclusive in their doctrines and were able to accept and reconcile alternative values. The integration of Buddhism (imported from India to China at the end of the Han Dynasty) into Chinese culture was a case in point. (Wong, 2001, pp.311-312)

This mental tendency of open-minded in East Asia towards religion and life was quite remarkable and hard to comprehend for many Westerners, as Wong points out. That means, the Western tendency is to be more exclusive, while the Eastern tendency is to be more inclusive in this situation.

Moreover, it is also as what some scholars in the field of philosophy of science have already indicated, such as Capra (1983), a physicist, who says in *The Tao of Physics* that “by many similar experiences which helped me gradually to realize that a consistent view of the world is beginning to emerge from modern physics which is harmonious with ancient Eastern wisdom” (p.12, preface to the first edition). It should be said that although Chinese philosophy such as Confucianism and Daoism is not easily to be defined in a few words, Confucianism is a philosophy for humanities, while Daoism is a philosophy of nature that has been considered as true by many scholars. Regarding Daoism and Confucianism as ancient Chinese wisdom, I have the special sections for introducing them in the later part of this dissertation.

I also enjoy Needham’s (1986) words about the possibility of combining Chinese and Western civilizations: “The more one studies the two, the more do they seem, I feel, like two different symphonies by two different composers using identical fundamental melodies” (p.265). Thus, he felt that a combination of the civilizations would be a great thing (Ge,

1993; Needham, 1986).<sup>7</sup> I believe that the world would hope to reach the same goal for a peaceful world by different routes, which can be expressed in a Chinese idiom with the same meaning as 殊途同归 (歸) [shu tu tong gui].

In fact, no matter how many x factors, such as cultural factors, as Burns has suggested, that we can find in studying leadership, we must see the process of leadership as a whole with systems thinking. Senge (1990) is the pioneer for initiating the *learning organization*. In his book, *The Fifth Discipline: the Art and Practice of the Learning Organization*, Senge states,

Systems thinking is the fifth discipline. It is the discipline that integrates the disciplines,<sup>8</sup> fusing them into a coherent body of theory and practice... By enhancing each of the other disciplines, it continually reminds us that the whole can exceed the sum of its parts. (p.12)

I think that the most important factor of moral and ethical leadership is embedded in the condition of seeing things as a whole, and morality and ethics in fact are in every factor of human leadership, which is based on human nature.

I agree with Ciulla's (2004b) idea that the study of ethics is about human relationships. Ciulla states that:

Ethics is about what we should do and what we should be like as human beings, as members of a group or society, and in the different roles that we play in life. It is about right and wrong and good and evil. Leadership is a particular type of human relationship. Some hallmarks of this relationship are power and/or influence,

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<sup>7</sup> Joseph Needham (1900 -- 1995) was an outstanding British bio-chemist and China expert who spent almost all his life to studying Chinese scientific thought and civilization. He wrote books such as *Science and Civilization in China; A History of Scientific Thoughts in China*.

<sup>8</sup> In Peter Senge's book (1990), *The Fifth Discipline: the Art and Practice of the Learning Organization*, the other four disciplines for the learning organization are these: personal mastery, mental models, building shared vision, and team learning.

vision, obligation, and responsibility. By understanding the ethics of this relationship, we gain a better understanding of leadership, because some of the central issues in ethics are also the central issues of leadership. They include the personal challenges of authenticity, self-interest, and self-discipline, and moral obligations related to justice, duty, competence, and the greatest good. (p.302)

However, Ciulla (2004b) claims, the study of ethics in any field, such as business or law, also serves as critical theory in western literature. That means that as critical theory, the study of ethics is not in the central position in the chart of social theories in western literature. But Ciulla (2004a and 2004b) claims “Ethics is the heart of leadership” and are central issues in leadership studies.

I think that providing a cross-cultural understanding may channel and bridge the issues of learning organizations, since Senge has mentioned the way of Chinese thinking of wholeness (Senge, 1990). Therefore, I will discuss some issues related to the Daoist way of Chinese thinking of wholeness and Confucian ideas of morality which pertain to leadership studies.

Some leadership scholars such as Ciulla (2004b) have pointed out that “some of the most perceptive work on leadership and ethics comes from old texts and is out there waiting to be rediscovered and reapplied” (p.302). It is right to correct the tendency to abandon the valuable human intellectual properties in human history as a whole, for they are actually an important part of humans’ cognitive process and outcome of searching for the truth as a whole in epistemology. The tendency is just like a Chinese saying, 猴子掰包谷 (穀) [hou zi bai bao gu] in Chinese, which says that when monkeys take corn kernels, they always take one, abandoning the one that they just took. Applying the monkey’s way of

taking corn kernels to humans in this situation, doing so would be a waste and not wise, although we should not “stay in a rut,” which is another tendency, because situations are changing in some ways.

The correct attitude to old texts can be “去其糟粕，取其精华（華）[qu qi zao po, qu qi jing hua]” (discard the dross and select the essence),<sup>9</sup> as the Chinese idiom goes. That means that humans’ “searching the truth” has been a continuous process, and still on-going, which should be seen as a whole based on all human experiences, but with critical discerning and studying them to applying for today’s situation. However, today is after all not yesterday, and the situation is changing all the time; therefore, today’s situation is different, although there is the other Chinese saying which goes: “(Situations) remain essentially the same despite all apparent changes.” (万（萬）变（變）不离（離）其宗 [wan bian bu li qi zong]) That’s why forebears’ experiences in searching the truth and their thoughts are still very important for us. Moreover, to construct is much harder than abandoning useful things. That is, reflection of the past aims at today and the future.

Ciulla (2004b) is saying that ancient scholars from the East and West offer insights that enable us to understand leadership and formulate contemporary research questions in new ways. History and philosophy provide perspective on the subject and reveal certain patterns of leadership behavior and themes about leadership and morality that have existed

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<sup>9</sup> This may be just like making wheat flour in the flour mill by discarding the worthless stuff and selecting the essential through flour processing. The dross here refers to the worthless stuff, or something out-of-date in terms of traditional or cultural ideas and habits in this context. All Chinese idioms used in this paper and for their English translations have been checked from dictionaries, such as *A Chinese English Dictionary* (Revised Edition) (1995) Beijing: Foreign Language Teaching and Research Press and *A New Century Chinese-English Dictionary* (edited by Hui Yu) (2002). Beijing: Foreign Language Teaching and Research Press.



over time. They remind us that some of the basic issues concerning the nature of leadership are inextricably tied to the human condition (Ciulla, 2004b, pp. 302-303). Ciulla also points out that although the quantity of research on ethics and leadership is still very limited, the philosophical perspective on leadership is already changing the way some traditional social scientists think about their work (p. 304). What is new for my paper is to see leadership as a social phenomenon from the philosophical perspective of wholeness, which is also closely related to moral and ethical issues in good leadership. In addition, I would agree with Ciulla's point (2004b) that "philosophy is not better than the social sciences here, but that it brings out different aspects of leadership by employing different methods of analysis" (p.304). Indeed, philosophy has a guiding role for studying sciences including both natural sciences and social sciences.

## **2.4 THE DEFINITIONS OF LEADERSHIP**

There should be no doubt that a good leader is, after all, very important for good leadership, and it is also necessary to have a relatively sound definition of leadership. However, it is true that a leader or leaders is a crucial part of leadership as a whole. According to Rost (1991), we may reach a "breakthrough" in leadership studies through studying definitions of leadership.

Based on this thinking, I would like to analyze the following definitions of leadership, all from sources in the United States since the 1920s. The definitions are cited by Ciulla

(2004b), based on Rost's book (1991), and the analysis is my own. It should be noted that by analyzing the definitions of leadership in different decades we can see an evolution and progress from the moral and ethical angle that reflects the relationship between leaders and followers. Through analyzing them, from Daoist thinking on leadership, we may see an evolution in the definitions of leadership with social change throughout history.<sup>10</sup> In this section, I refer to "one-sided wishful thinking." It should be explained that "wishful thinking" itself is not wrong at all but is one-sided, and based on only subjective thinking from the powerful side without thinking the many other factors.

For example, it is not taking others including environmental factors into account for considering definitions of leadership. That is because leadership is not about leaders only but also about (potential) followers who are together with leaders as the organic whole. Moreover, leadership is also an interactive process. Without followers, a leader is the leader without followers; of course, followers need good leaders to lead them effectively. Therefore, it might be suspected that leadership based only on one-sided wishful thinking tends to force or impose (one's views, etc.) on others or we may say that is not really democratic.

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<sup>10</sup> The following definitions through history have been cited by Ciulla (2004b), based on Rost's book (1991), *Leadership for the Twenty-First Century*, the analyses in the brackets are my own, based upon my analysis of the one-sided limited nature of thinking. I mean we can see an evolution in the definitions of leadership through analyzing them, because the definitions of leadership before 1960s are only based on one-sided wishful thinking from only the leader's perspective of power on the other side of the follower until 1960s. The definitions of leadership after 1960s started to pay attention to the other side with defining of being "in shared direction"; therefore, the concept in that definition can be seen as making progress. In fact, leaders without followers (potential) may only empty form or cannot really exist. Thus, leaders and followers should be seen as the whole. We can better understand this concept regarding leaders and followers as a whole when we address Daoist thought as a philosophical wisdom in Chapter 4.

1920s: [Leadership is] the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation. 【This view of leadership is one-sided, dependent on one's own wishful thinking.】

1930s: Leadership is a process in which the activities of many are organized to move in a specific direction by one. 【This view is purely artificial, mechanical, again based on one's own wishful thinking.】

1940s: Leadership is the result of an ability to persuade or direct men, apart from the prestige or power that comes from office or external circumstance. 【This view is external, dependent on exhibiting one's power, also based on one's own wishful thinking.】

1950s: [Leadership is what leaders do in groups.] The leader's authority is spontaneously accorded him by his fellow group members. 【This definition begins showing the need for willingness from both parties.】

1960s: [Leadership consists of] acts by a person which influence other persons in a shared direction. 【The concept is making progress. However, how to act is the issue. I assume, of course, the person acting as the leader does not show the Daoist art of leadership, because that is Chinese way, as in “无（無）为（爲）而治” [wu wei er zhi], or doing nothing that goes against nature.】

1970s: Leadership is defined in terms of discretionary (done or used at a person's discretion) influence. Discretionary influence refers to those leader behaviors under control

of the leader which may vary from individual to individual. 【Specific ways of acting in a specific context are determined according to particular situations and deemed important and necessary.】

1980s: Regardless of the complexities involved to inspire others to undertake some form of purposeful action [they are] as determined by the leader. 【The question still is, how?】

1990s: Leadership is an influence relationship between leaders and followers who intend real changes that reflect their mutual purposes. 【It is worthwhile analyzing this definition in depth. It is possible that influence can come from both sides: leaders and followers. This is Rost's definition of leadership.】 (Rost, 1991; Ciulla, 2004b, in *Nature of Leadership* edited by John Antonakis et al., p.306).

I really appreciate Rost's efforts for studying the definitions of leadership, because studying definition of leadership is indeed very important for refining or improving leadership theory and for guiding leadership practice. Leadership scholars are still unsatisfactory to leadership as a field of study, although there have been many studies of leaders and leadership. One of the problems is lying in understanding of what leadership is and integrates understanding of leadership into a holistic framework. Then, according to Rost (1991), studying definitions of leadership we can reach a breakthrough in leadership studies. Meanwhile, we need more cross-cultural understanding in leadership studies, particularly from a philosophical perspective. Based on Rost's (1990) definition of leadership, we can definitely reach a breakthrough by modifying it in order to refine or

improve leadership theory for better practice, and I will do it in the later section of this dissertation.

In sum, this chapter has discussed the present situations of leadership as a field of study in general, such as the remaining problems in defining leadership, moral and ethical issues in leadership studies and corresponding issues in leadership practice. One of the problems is that more cross-cultural understanding is needed of the issues in leadership from the philosophical perspectives of wholeness. Since education as a whole can play the important role of fostering leaders who have both ability and integrity, the following chapters discuss the issues related to educational leadership in particular in the context of internationalization in higher education.

### **3.0 MORAL AND ETHICAL LEADERSHIP IN THE CONTEXT OF INTERNATIONALIZATION IN HIGHER EDUCATION IN THE SENSE OF WHOLENESS**

From the philosophical perspective of wholeness, leadership exists in all the levels in a higher educational institution. For example, administrators as the leaders are supportive of faculty and staff and their work and especially able to bring faculty members' initiative into full play in teaching, research, and service as a whole; faculty members are the good leaders for their students; and students are the leaders in the future who are responsible for themselves, for others, for society, and for the world, and as well as morality and ethics.

### **3.1 LEADERSHIP AND INTERNATIONAL EDUCATION IN HIGHER EDUCATION**

As for international education related to the Chinese situation, up to modern times, Chinese students went abroad for studying and learning advanced Western ideas and technologies, and during that time they believed that "learning from the West" could save their country from backwardness. Chinese students' going abroad for studying has continued to today since the end of the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century. Today, Chinese

students who are studying in the United States are still among the largest student populations on almost all U.S. university campuses. Davis (2000) has stated:

The number of international students studying in the United States increased sharply during the 1999-2000 academic year. This year's total of 514,723 represents an increase of 4.8% over last year's figure...This year's enrollment increase reflects substantial increases from China and India, with enrollments growing at more than twice the overall rate. (p.1)

According to a report from *The New York Times* (2010, November 15), the "Number of Chinese Students Studying in the United States Surged 30 Percent in the 2009-2010 Academic Year."

In terms of leadership concerns, many of the leaders in modern China history had the experience of studying abroad, including the Song sisters,<sup>11</sup> who studied in the United States. It has manifested international education experience to be significant because their stories were told and will be told which are always related to international education. However, today's internationalization in higher education represents a new era for several important reasons: after all, today is not yesterday, and the situation has been changing. We must adapt to changing situations, becoming more mutual in terms of learning each other's cultures with open minds not only for better mutual understanding among different cultures and countries, but also for drawing on each other's merits and raising the level of culture and knowledge together and learning from each other's good points for common progress. That is the

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<sup>11</sup> The reason that I take the Song sisters as an example here is because formal education for women in China started at their time (the beginning of 20<sup>th</sup> century), and they were well-known female leaders both in China and in the world. In fact, many Chinese leaders of both sexes in all trades and professions have had the experience of international education. For instance, Deng Xiaoping, as the general designer and leader for China's reform and opening its door to the world, had such experience.

prerequisite for real or substantial co-operation among different people and different countries.

Astin and Astin (2000) have indicated three approaches to leadership in higher education in the United States are:

1) a hierarchical model where authority and power are assumed to be proportional to one's position in the administrative pecking order; 2) an individualistic model, where leaders among the faculty tend to be those who have gained the most professional status and recognition; and 3) a third model, the "collegial" approach, which is exemplified by the faculty committee structure, but such committees are typically advisory in nature and are seldom given any real leadership responsibility for policy setting or decision making. (p.5)

If the three can be combined into the effective one that would function in a better way, including right balanced system of policy setting and decision making, that will definitely be the important issue or issues to be considered and studied, especially how to, and what would be the right way, to bring the faculty's leadership and their professional skill into full play both for their students and for society and the world as the whole.

### **3.2 CONNECTION BETWEEN LOCAL AND GLOBAL IN THE SENSE OF WHOLENESS**

Higher education in the United States as the leader is considered a good example for many countries to learn from, and it definitely has its merits. In the United States today, universities and colleges usually have a board of trustees which usually consists of nine



members (usually an odd number),<sup>12</sup> and the governor, as the head of the state government, can appoint trustee members. The board of trustees has the power of appointing and dismissing or removing the university or college president. The president, as the leader, usually has his or her own philosophy or theory about what a university or college organization is and how its leadership should be exercised. According to Neumann and Bensimon (1990), because of their different beliefs about university organization and the leadership role, university or college presidents are likely to differ in their agendas and in how they carry out the presidential job (Neumann & Bensimon, 1990, p.679).

A large university usually creates an organizational chart to show how the organization is structured hierarchically. The hierarchical system of governing the organization usually includes the president or chancellor, a provost who is in charge of academic affairs or an associate president who is in charge of academic affairs, and several vice presidents or associate provosts who are, respectively, in charge of the different university departments and divisions. For example, one of the vice presidents or provosts is in charge of student affairs. With the progressive internationalization of higher education, some universities now have a vice president or associate provost in charge of international affairs. Under the provost are the deans of all the colleges or schools, including the university's library director. In a higher educational institution, academic affairs is usually the priority, while a department chair, under the dean, and his or her work are very important,

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<sup>12</sup> When I was taking two courses, "Organizational Structures in Higher Education" and "Management in Higher Education," my professor, a Provost at a university in the United States for many years and later being one of the trustees, told our class that as a team they (trustee members) are powerful.

and usually, as a chair he or she is the busiest person in this hierarchical system at a university in the United States.<sup>13</sup>

According to Astin and Astin (2000), in terms of the job of the college or university president, there are at least two different but complementary roles to play: a *symbolic* role and *functional* role. The literature on the college or university presidency shows a long and diverse list of functions: fundraising, public relations, consultation, budgeting, planning, articulating a “vision,” crisis management, mediation, staff development, consensus-building, and so on (p.70). In fact, there may be different descriptions of the president’s functional role; however, practically all of the relevant “leadership tasks” that college or university presidents perform are interpersonal in nature, as Astin and Astin conclude (p.70). The expectations and responsibilities for the president can vary widely from one institutional context to another, depending on the type of institution, its particular mission, and the immediate circumstances under which the CEO<sup>14</sup> has to operate (Astin & Astin, 2000, p.69).

Tierney (1997) has emphasized that faculty development or “organizational socialization” related to the tasks of “teaching, research, and service” will be “of fundamental importance with regard to many of the most pressing issues that confront academic administrators and faculty” (p.1) in higher education. Indeed, faculty development is the key issue in leadership studies and practice in higher education. In fact, from a perspective of wholeness, the relationship among “teaching, research, and service” for faculty development

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<sup>13</sup> For the class of “Organizational Structures in Higher Education”, the Professor who has been the Provost at a university in the United States for many years asked us to get three organizational charts for three different types of higher educational institutions from their presidents’ offices, and in that way I think actually it has been very effective for the students to understand the different organizational structures in higher education through students own experience. In fact, after that we also designed our own three types of charts of organizational structure according to the different types of higher educational institutions.

<sup>14</sup> College or university presidents in the United States are believed by some to be just like CEOs in business.

can collapse the three into one; the three can promote each other. However, how to properly deal with the relationship of the three seems problematic for universities in both countries, China and the United States.

If faculty can deal well with these three tasks, then faculty members as leaders for their students can really benefit students' learning, which is the most important part of student life at a university, and which, further, promotes student socialization on campus and decreases the rate of students dropping out of school. Also, successful integration of teaching, research, and service is closely related to the motto of "retention, retention, and retention" so important for university administration and leadership, retention of students being the most important task for the colleges and universities in the United States. This situation will definitely become important for higher educational institutions in China, with China providing wider access to higher education. In fact, if we can help more students for finish their higher education, it is not only good for the students and good for the university or college, but also good for the society as a whole. Therefore, to see the important organic connections and factors as a whole for leadership in higher education institutions is crucial.

Moreover, the issue of retention is not only an issue of students but also of faculty. Aronowitz (2000) indicates that faculty members' lacking a sense of security may relate to their ability to deal well with the relationship among teaching, research, and service and, also to the way of management and leadership dealing with faculty socialization related to the relationship among teaching, research, and service at a university. Although the situation of faculty members not having a sense of security is complex as Aronowitz has indicated, the problem should definitely give rise to full attention of leadership.

According to Aronowitz, Stanford University's President emeritus Donald Kennedy deplores this situation: "The constant threat of losing funds wreaks havoc on departmental morale" (Aronowitz, 2000, p. 49). Aronowitz indicates that the notion of the university as having a critical as well as a research function has disappeared from the discourse (p. 50). He believes that the loss of a commitment to critical intellectual work in the academy is an assault on democracy.

Aronowitz (2000) also raises some other important issues in the system of higher education in the United States, including educational structures of institutions, practices of teaching and learning, and questions of policy. He has traced the history of higher education in the United States and claims that it is necessary to dismantle the corporate university system, which he describes as a "knowledge factory." He advocates creating "true higher learning."

Because of their relationship with corporations, some leaders/policy-makers at universities have worried that the university would severely compromise its autonomy by becoming dependent on corporate support, which the media has described as "the selling of science" and "gene merchants" (Aronowitz, 2000, pp.43-44). Aronowitz argues that style and practice of management at the United States' universities have been strongly influenced by the relationship between the university and corporations, due to the features of fund-raising and private partnership.

According to Aronowitz (2000), this situation is a result of the historical legacy that began after World War II and has continued, meaning that the university-corporate complex has had a strong impact on higher learning at all types of universities in the United States. For instance, because of being influenced by corporate culture, "the main function of the

research university was to become a knowledge factory” (p.38). Many of the issues of management in higher education are related to policy, and the issues related to policy are definitely the issues related to leadership, because to guarantee the effectiveness of policy-making and policy-implementing can be considered to be as important as life of leadership.

The other problem that Aronowitz has pointed out is the trend to imbalanced investment between pure science such as biology, chemistry, and engineering and the social sciences, those fields related to humanities. For example, from the legislators’ perspective, public colleges are an investment in the economic well-being of their states and municipalities (Aronowitz, 2000, p.26). Thus, they might neglect important investments in less-profitable humanities studies.

Also, according to Aronowitz, the humanities as a concept survives only in the first tier of elite universities and a few other private institutions, along with some of the leading state universities in the United States (Aronowitz, 2000, p.59). Nussbaum (2010) points out the same problem, providing evidence that the United States Department of Education’s report in the fall of 2006 has “focused entirely on education for national economic gain, when it came to subject matter. The humanities, the arts, and critical thinking were basically absent” (Nussbaum, 2010, p.3). It should be said that this is a big mistake in leadership so that society, even the world as a whole would be victimized because of the imbalanced investment, and because of lacking of a sense of wholeness in leadership.

This means that it is very possible we will have to invest much more in building jails due to high rates of domestic crime, and spend more because of international competition to be the best among nations in science and technology. The world seems just like the Olympic sports arena. Another example is in the arms race or guarding against setting off an arms

race, and may really be for the sake of defense, with a conscious or unconscious sense of competition; however, because of this situation, a potential world danger exists as the problem is worsening. It will eventually be possible for humans to ruin ourselves, including every one of us.

Actually, the situation can have the both sides: Live in peace with each other as friends can be a virtuous circle or neither side may be ready to yield because both consider the other as enemies or threats respectively. In fact, if we do not always try to find enemies, which seems to become common practice through long usage, then we can have more friends in this world. That also seems to become a force of habit, but the worse side of that is that it can negatively influence each other so that the situation in the arms race would worsen due to the sake of defense. Each sticks to one's own view, and neither is willing to give ground, just like two boys who strive for supremacy, which may be absurd for many adults. This situation can be a vicious circle as societal violence. According to Maslow (1968) as a psychologist, a sense of security is one of the most basic needs for all human beings so that we need to study hard on social ecology.

Many scientists themselves have been warning us in this dangerous situation. For example, as a physicist, Yukawa (1973) warns: "The danger that all these trends will combine to destroy the unity of man's various aspects and lead eventually to the loss even of his humanity cannot be denied" (p.205). He further emphasizes that "A discovery may lead to happiness and prosperity, or it may, equally well, lead to loss of humanity and the destruction of mankind" (p.205).

This scenario can also be explained by the Daoist idea that an action will cause a reaction(s), especially among the sensitive relationships in this world. It also means that it

would be very sad if humans, all of us, eventually ruin ourselves through our own hard work or as “human capital.” Will we really ever be able to achieve “security” in this situation domestically and internationally? That is as Capra (1982) in *The Turning Point* argues that “Nuclear weapons do not increase our security, as the military establishment would have us believe; they merely increase the likelihood of global destruction” (p.22).

Astin and Astin (2000) have addressed in higher education in the United States the possible application of transformative leadership for change on the basis of examining four constituent groups: students, faculty, student affairs professionals, and presidents and other administrators. According to their analysis, there is a need for rethinking higher education leadership practices in order to create more effective leadership. They describe the principles of transformative leadership, attempting to apply the use of the leadership principles for individual and group purposes and means in higher educational institutions (Astin & Astin, 2000).

I appreciate Astin and Astin’s (2000) consideration of four constituent groups, because it is wise to put the concept of “leadership” as a whole in the context of higher education administration. For me, it is also very important to emphasize and focus on “learning organizations” as they relate to leadership and leadership studies, especially in supporting the growth of faculty, for faculty development is closely related to leadership development in students as well. For example, it may be especially critical to deal well with “the relationship among *teaching*, *research*, and *service*” using ideas from Daoist philosophy, such as the notion of wholeness in seeing the relationship as an organic whole. Faculty members should be good leaders: a) they should serve as leaders in their disciplines; b) they should be knowledgeable in their teaching fields, which will benefit from their carrying out

research; and c) they should engage in service with a broader definition, including the moral and ethical side of being good citizens in society and in the global community as well as setting good examples for their students.

The quality of faculty as leaders is one of the preconditions for the quality of students as future leaders in society and the global community. It should be said here that this paper is an attempted exploration in leadership as both theoretical and practical notions from the philosophical perspective of wholeness; however, ideas in philosophy are featured to be general, abstract; but it is good for my dissertation to explore the practical issues because leadership is a theory having its strong practical features and roles. The following points listed can be both the general notions and as the practical research questions for further and more detailed studies in leadership to the future inquiry.

a. As academic leaders, faculty members demonstrate leadership qualities through teaching, research, and service. Based on Daoist traditions, dealing better with the relationship among teaching, research, and service can be as an organic whole not going against nature in quality and quantity through reasonable designing them, due to quality and quantity seem opposing each other but also complementing each other, therefore, they could be able to be better balanced and managed.

b. As moral citizens, they set a good example through serving the community and society as a whole. Based on Confucian traditions, a Chinese teacher should be a paragon of virtue and learning.

c. As global community members, they promote world peace and progress and development in the humanities as a whole.



d. They are open-minded, kind, trying to understand diverse student populations; cooperate with other faculty members; and respect each other's different opinions within their academic disciplines.

e. Faculty leaders are more than instructional leaders in this sense of wholeness. Teachers as leaders should not only be leaders in their domains, but also be leaders who uphold moral and ethical standards for being good and responsible citizens in our society and our world, and setting good examples for their students to learn from. From this perspective, faculty leaders should also be respected by our society and our world.

### **3.3 INTERNATIONALIZATION OF HIGHER EDUCATION**

With the increasing internationalization of higher education, many campuses in the United States have been experiencing changes. "One thing that has changed is the discourse about higher education and toward internationalization in higher education, beyond the borders of the United States" (Edwards, 2007, p.374). In terms of leadership by university presidents, the presidents of both Harvard University and Yale University<sup>15</sup> "have rhetorically committed themselves repeatedly to internationalization" (Edwards, 2007, p.374). However, today's internationalization in higher education is seen by scholars as a social phenomenon still in its infancy (Enders, 2004), although it is in fact not a new development. Some

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<sup>15</sup> The both have been ranked among the World's Most Global Universities (Levin, 2006).

scholars have been trying to define the internationalization of universities, while some of its concepts have been remained controversial (Knight, 2004; Qiang, 2003; Yang, 2002).

Edwards (2007) has noted that on the national level in the United States, and even on the state level, most funding for public universities, just as for private universities, comes from sources other than the government (public funding is in the aggregate about 20% in both sectors). This situation “reduces most planning to the level of response to perceived market imperatives, usually relatively short-term” (Edwards, 2007, p. 375). Edwards further claims that, therefore,

internationalization in American institutions of higher education may be designed to fulfill an idea on the part of trustees or other stakeholders that this is necessary for the institution to be competitive in its efforts to retain its standing and fulfill its mission. (p.375)

Edwards continues to indicate that, or the situation “may be the result of internal drive from the faculty or from the administration to pursue agendas related to the curriculum or to implement a theoretical commitment to some educational outcome associated with the process of internationalization” (p.375). Moreover, “It may also be a combination of the two,” as Edwards has pointed out (Edwards, 2007, p.375).

Based on the above situation, also as Edwards states:

Internationalization proceeds in two principal modes: it may be opportunistic, growing out of specific isolated initiatives; or it may be a more coherent portfolio of activities undertaken as a result of some level of institutional planning. Most often, these two modes, the opportunistic and the planned, proceed side by side. (p.375)

Therefore, “it is important for those who wish to work with American institutions to understand the predominant process” (Edwards, 2007, p.375).<sup>16</sup> Obtaining funding and

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<sup>16</sup> Edwards (2007) further points out that “in an American university community, autonomy is highly valued; thus, the imposition of a central agenda can be fraught with difficulty. Faculty works in departments have been

effectively using it is very important for colleges and universities, and without funding, the situation for the aspiring and visionary leaders will be just like the Chinese idiom “巧妇 (婦) 难 (難) 为 (爲) 无 (無) 米 之 炊” [qiao fu nan wei wu mi zhi chui]:

Even the clever housewife cannot cook a meal without rice – one cannot make bricks without straw. Therefore, the relationship between governments and educational institutions in terms of funding may be the most important issue to address, as Knight (2004) has tried do in the context of internationalization in higher education; the problem has also been pointed out by Aronowitz (2000).

Aronowitz (2000) has raised some important issues in higher education in the United States. Many of the problems he discusses are also related to social problems, since education, as a whole, is part of society, and some of the problems are issues of balance in a sense of philosophical wholeness. However, since teaching and learning are the central tasks in education, universities at all levels should strengthen them, not weaken them for any reason. In addition, how to balance the effective leading and management of teaching, research, and service for faculty socialization so that the three aspects of university life form an organic whole will be an important issue of leadership in higher education.

Why do the above problems have to be addressed here for internationalization in higher education? The reason is very simple; because many countries are taking higher education in the United States as the example for them to learn from, the problems mentioned above are becoming typical and universal ones. Moreover, how to foster and educate future

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characterized by a high level of specialization, and therefore have knowledge not shared by other members of the community. This system produces synergies, resistances, and innovations that can be unexpected. A lack of understanding of what is happening on a campus often characterizes, and may, indeed, be partly responsible for, failure in collaborative initiatives.” (p.375)

leaders who are graced with both virtues and talents should indeed be the aim of today's education around the world.

Interestingly, the ancient Chinese philosophers such as Confucius and Lao Zi long ago explored the issues of human relationships which are related to leadership (or rulership) as a social phenomenon. That is, the ancient Chinese sages began dealing with the moral and ethical issues of leadership in their time. By introducing Confucian and Daoist ideas and wisdoms and *Huai Nan Zi*'s insights regarding leadership from the philosophical perspective of wholeness as an ecological idea, this dissertation goes beyond just cross-culturally comparing cultures between Western and Eastern. In fact, they can also be applied to education as a whole. The next chapter is about Confucian ideas, especially Confucian moral educational ideas, moral and ethical leadership, such as benevolent gentlemen, benevolent government, policy of benevolence, and applying a policy of benevolence.

#### 4.0 CONFUCIAN IDEAS AND MAL AND ETHICAL LEADERSHIP

Confucius (551-479 B.C.) is one of the greatest thinkers and educators in the world. Confucius was born to a declining aristocratic family of the state of Song.<sup>17</sup> Confucius's family name is *Kong* and his given name is *Qiu* in Chinese. It is said that the *Kong* family moved to the state of Lu, somewhere near the present town of Qufu in southeastern Shandong, to flee the turmoil in their native Song. His father died when Confucius was only three. It is said that Confucius "endured a poverty-stricken and humiliating youth and was forced, upon reaching manhood, to undertake such petty jobs as accounting and caring for livestock" (Riegel, 2006, pp.1-2).

China is one of the oldest countries in the world. Up to the Confucian era, China underwent the Spring and Autumn, and Warring States periods of its history (770-221 B.C.). During the period, small countries were fighting to conquer each other. Observing people who were surviving or could survive barely or not at all, Confucius thought teaching ancient rites from the Chinese Western Zhou Dynasty (1027-771 B.C.) was the way to create a peaceful and ideal society, like that in the old times in Chinese history.

It is generally agreed among historians that Confucius' philosophic and educational ideas are recorded in the "Four Books": the *Analects of Confucius (Lunyu)*, the *Book of*

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<sup>17</sup> In Chinese history, there were many small states in China, and Song was one of them.

*Mencius (Mengzi)*, the *Great Learning (Daxue)*, and the *Doctrine of the Mean (Zhongyong)* (Palmer, 2001, p.1). Confucius traveled from state to state to lobby rulers to receive his ideas; he urged them to be moral. That is, Confucius urged rulers to be kind and love their people, and advocated providing education for all people without discrimination, and he said, “In teaching there should be no distinction of classes”: “有教无(無)类(類)” (*Lunyu*, 2008, edited by Sun Zhizhai, p.213). It should be mentioned that at that time, many other schools of philosophies such as Daoism and Legalism besides Confucianism were present.

The core of Confucian philosophical foundations is 仁 [ren] (Benevolence). Confucius put forward two principles in relation to benevolence: “A benevolent man, wishing to be established himself, seeks also to establish others; wishing success in everything for himself, he helps others succeed in everything, too” (Yang, 1980, p.65); and “Do not do to others what you do not want yourself” (Yang, 1980, p.166; also cited by Wang, 2004, p.432). Confucius urged people to practice 修身 [xiushen], translated into English as “self-cultivation” or “personal cultivation”.

Among the many different schools of thought in Chinese society, the Confucian school has been especially influential in the area of education. Confucius was also involved in teaching and he paid attention to students’ individual characteristics. He believed that the teaching of students should be in accordance with their aptitude, and he advocated that teaching be mixed with pleasure so that students would feel learning is interesting. A teacher should be educated through constant self-cultivation in one’s life.

It should be emphasized that one of the important contributions Confucius made to education is his thinking on moral education in China. Confucian philosophical foundations

set the basis for moral education and teaching students to be moral and ethical people in society, based on such doctrines as the following:

- 1) Human beings are born being good.
- 2) Human nature develops through habit.

(*The Works of Mencius*, edited by Sun, 2011)

Mencius (372-289 B.C.), one of the most outstanding representatives of Confucianism, believed that everyone is born with four kinds of *potential* virtues, which are *benevolence, righteousness, courteousness and wisdom*. The innate potential for these virtues provide the basic starting point for individuals to successfully develop to be virtuous. Regarding the issue of moral education, Mencius emphasized the importance of the role the environment plays in it. The following words from Mencius are interesting and significant:

Whoever has no sense of compassion is not human; whoever has no sense of shame is not human; whoever has no sense of modesty is not human; and whoever has no sense of right and wrong is not human. The sense of compassion is the beginning of benevolence; the sense of shame the beginning of righteousness; the sense of modesty the beginning of courtesy; the sense of right and wrong the beginning of wisdom. Man possesses these four beginnings just as he possesses four limbs... If these are fully developed, he can protect the whole world; if not he will not even be able to serve his parents. (*The Works of Mencius*, edited by Sun, 2011, pp.73-74; cited by Yang, 1960, p.80; cited also by Wang, 2004, pp.430-431)<sup>18</sup>

Mencius also urged the rulers and the individuals love and respect people, and he said, “The benevolent man loves others. The man of propriety shows respect to others. He who loves others is constantly loved by them. He who respects others is constantly respected

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<sup>18</sup> There are the different English versions of translation for the original Chinese message from Mencius.

by them”: “仁者爱（愛）人，有礼（禮）者敬人。爱（愛）人者，人恒爱（愛）之；敬人者，人恒敬之” (*The works of Mencius*, 2011, edited by Sun Zhizhai, pp.194-195).

With time, Confucian ideas intermingled with ideas of Daoism, Legalism, and Buddhism and so on, especially during changes of rulers and according to the rulers’ preferences and needs during the later dynasties. Up to the end of the Ming (1368-1644) and the beginning of Qing dynasty (1644-1911), the Confucian educational system in Chinese imperial society had become only a tool for the rulers to rule the country through narrow access – all levels examinations from the bottom to the top, with rigid content and form – for preparing government officials of the imperial court. Confucian traditions and educational practices up to then had already evolved into extreme forms and seriously inhibited the Chinese people’s minds (Zhang et al., 2000).

However, as a great thinker and educator in the world, Confucius and his philosophy have continued influence to Chinese scholars and society for many years, and in fact, Confucian thinking has already influenced other East Asian countries such as Japan and Korea. Today, the ancient treasure of Confucian thinking seems to still contain great charm for educators to explore. For example, Tan<sup>19</sup> (2012) has argued in “Democracy in Confucianism” that “Dewey’s concepts of democracy as the idea of community and primarily a moral ideal has also inspired attempts to reconstruct Confucian democracy” (Abstract), additionally the conceptions are viewed as political systems. Moreover, its values

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<sup>19</sup> Tan is an Assistant Professor of Philosophy at the National University of Singapore.



for today can also be found and used by studying neo-Confucian thoughts. That is as Cha<sup>20</sup> (2003) has pointed out after studying about modern neo-Confucianism: “the way of thinking of modern neo-Confucian intellectuals demonstrates the practical possibility of different cultures entering into dialogue, learning from each other, and co-existing, as they each maintain their own identities” (p.488).

According to Lang et al. (2012) in their chapter “An Emergent Leadership Model based on Confucian Virtues and East Asian Leadership”, Rén (Benevolence) is the fundamental virtue among all the Confucian virtues, such as Yì (Righteousness), Lǐ (Propriety), Zhì (Wisdom), Xìn (Trustworthiness), Zhōng and Shù (Loyalty and Reciprocity), Xiào (Filial Piety). Lang et al. therefore conclude with other authors, such as McDonald (2011) and Chan (2008) that one of the greatest goals of Confucianism was the achievement of social harmony, due to the continuation and maintenance of harmonious relationships of members, which ensures the stability and solidarity of civil society. Also, Lang et al. has indicated that, for example, it is extremely important for every individual to observe and perform virtues to achieve a harmonious social relationship. When rén (benevolence) and yì (righteousness) are instilled into the hierarchical system of social relationship and when lǐ (rules of propriety) is observed and practiced with faithfulness, governance and social harmony can be achieved in a society, as Chan (2008) has pointed out.

Farth and Cheng (2000) have also stated, the Confucian ideal includes that leaders should be benevolent and humane to the followers, they should cultivate themselves according to rules of propriety, and they should lead by adopting moral persuasion and setting moral examples. Collcutt (1991) has indicated that the shared Confucian cultural

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<sup>20</sup> Cha is a professor at Hanil University in South Korea.

values and traditions have played a significant part in the East Asian leadership practices, which have been to be beneficial to the economic successes of East Asian countries and regions. Therefore, Lang et al. (2012) conclude that “Confucian cultural values and traditions has significant implications for developing an ideal and desirable global leadership, enhancing the global capacities of leadership theories and practices, and achieving harmony and peace in the world” (p. 11).

Confucianism as a traditional philosophy is certainly has its values, especially its value in education and moral and ethical advocacy to leaders to cultivating one’s moral character, are still very attractive and useful today. Generally speaking, it should, after all, be pointed out that if we do not follow the rules, we cannot do the right thing. However, if the rules that we make are going against nature, then we cannot do the right thing either. In Chapter 5, I introduce and discuss Daoism and its philosophical ideas and wisdom to moral and ethical leadership.

## **5.0 DAOIST IDEAS AND MORAL AND ETHICAL LEADERSHIP**

Beside Confucianism, the other most influential traditional philosophy in China is Daoism. Sun et al. (2004) have divided the development of Daoist philosophy based on the Chinese history into five stages: 1) The original Daoism; 2) The completion of establishing the system of Daoist philosophy and the formation of Huanglao ideas (the form of Daoism in the Han Dynasty); 3) Huanglao Daoism's division into Xuanxue, third and fourth century neo-Daoism and Daojiao, the Daoist religion; 4) Xuanxue or neo-Daoism (Metaphysics); and 5) The combination of Zhongxuanxue and Jindandao philosophy – a return to the original Daoism.<sup>21</sup>

The majority of scholars in the field tend to agree that Daoism and Confucianism have together converged to form the mainstream of traditional Chinese philosophies (Sun et al., 2004, p.4). Both Lu Xun<sup>22</sup> and Li Yuese (Joseph Needham) used the metaphor of “root” to describe the role that Daoism has played and pointed out its important status in traditional Chinese philosophy and culture (Sun et al., 2004, p.25).

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<sup>21</sup> My attention will be paid to Daoism as a philosophy, not as a religion, for the purposes of my dissertation research.

<sup>22</sup> Lu Xun was one of the most famous thinkers and writers in modern China.

It has been said that Daoism was originally established by Lao Zi and that Lao Zi wrote *The Book of Lao Zi*<sup>23</sup> although, in fact, authorship and date of *The Book of Lao Zi* are still being debated by the scholars (Lao Zi, 2007 translated by Gu with a introduction; Sun et al., 2004; Zhang et al., 1996). The famous Chinese historian Sima Qian (145 B.C.-? B.C.) provides the earliest record regarding this issue in his *Recording of History*.

The statement by Sima Qian goes, “Lao Zi once lived in Qurenli of the town of Lixiang, the Ku County, the State of Chu. His family name is Li, his personal name is Er, with the cognomen Dan. He was head of the imperial library of the Eastern Zhou Dynasty (770 B.C.-256 B.C).”<sup>24</sup> In fact, it was Sima Qian as a strict scholar who left the debatable questions about authorship and date of *Lao Zi* for later generations of scholars. It was said that Lao Zi was older than Kong Zi (Confucius [551-479 B.C.]), but they were contemporaries and lived during the same period of time of the Spring and Autumn and Warring States (770-221 B.C.). In fact, Confucius once asked Lao Zi for advice on the rites of the Zhou Dynasty (Gu, 2007).

Although it only has about 5,000 Chinese characters, *The Book of Lao Zi* comprehensively covers subjects ranging from philosophy, history, politics, and ethics to cultivation of one’s mind. Daoism in *The Book of Lao Zi* is systematically constructed around its philosophical ideas as the core, with the four integral parts being as Gu (2007) has epitomized them 1) Dao as an ontological being; 2) Dao as an dialectic law; 3) Dao as an epistemological tool; and 4) Dao as a practical guide to worldly affairs (Lao Zi, 2007,

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<sup>23</sup> The book is also called *Lao Zi (Lao Tzu)*, *The Book of Tao and Teh*, and *The Book of Tao Teh Chin*.

<sup>24</sup> Sima Qian, *Recordings of History*, China Bookshop, Beijing, 1980, pp.2139--2143; also cited in the Introduction of *Dao de jing* translated by Gu with the introduction, (Lao Zi, 2007).

Introduction to Dao de jing (The Book of Tao and Teh), translated by Gu Zhengkun with an introduction).

Dao in Chinese meant originally “way”; later it also came to express methods for people to deal with things (Li, 1996). In fact, many scholars in China and the West have already indicated that Daoism as a philosophy has universal wisdom in almost every field of our life experience, including the sciences and the arts. For example, after carefully studying the Eastern traditional ideas, Capra (1989) has indicated in *Uncommon Wisdom*:

*Conversations with Remarkable People*:

Among the great spiritual traditions, Taoism offers, in my view, the most profound and most beautiful expressions of ecological wisdom, emphasizing both the fundamental oneness of all phenomena and the embeddedness of individuals and societies in the cyclical processes of nature. (p.36; cited also by Dong, 1991)

The concept of Dao was not originally created by the Daoist School, and the notion of *yin* and *yang* can be traced back to the beginning of the Chinese Western Zhou Dynasty (1027-771 B.C.). 《易 傳》 (Yizhuang), through interpreting 《易 經》 (Yijing), greatly extended the concept of “yin” and “yang” into the concept of Dao (Zhang & Shao, 1997). However, it was the Daoist School that developed the ideas of Dao into metaphysics and systematized it as a philosophy (Zhang & Shao, 1997).

A profound philosophical issue of Daoism is 无 (無) 为 (爲) *wuwei*. Many people would understand this concept to mean “to do nothing” or “no action.” In fact, *wuwei* means *do not do things against their natures*. That is because “Dao itself can achieve everything without doing anything” (Lao Zi, chapter 31). For example, in terms of administration, 无

(無) 为 (爲) 而 治 “wuwei er zhi” means governing by doing nothing that goes against nature. Here, nature can mean human nature, or environmental nature which humans have to rely on to live, such as water, air, and so on. Or, nature can refer to the nature of things and the reasons for them. The important philosophical categories of Daoism are the relationship between 有 “you” (being) and 无 (無) “wu” (nonbeing), and the relationship between 阴 (陰) “yin” and 阳 (陽) “yang.” These are unique philosophical categories in Daoism. They are different, but “beget each other.” As Gu in the introduction of *Dao De Jing (The Book of Tao and Teh)* (Lao Zi, 2007, translated by Gu with an introduction) points out, “the duality of Dao as both spiritual and materialistic surely puzzles modern (especially Western) minds. Modern people are used to one-way thinking fettered by formal logic: A is A just as B is B; nothing can be both A and B at the same time” (Lao Zi, 2007, in the introduction). Here the logic mentioned by Gu, especially, refers to that it is right that A is A just as B is B; but, in the sense of wholeness, A can be A and B, and B can be B and A at the same time, such as the case in which the physical (A) and the spiritual (B) together exist and function in a living human being, and can actually at no time be separated as an organic whole.

Furthermore, in terms of conception, how can we understand a concept such as A or B is in a sense of comparing them, otherwise, we cannot understand that “A is A just as B is B” with difference and similarity. More importantly, from a sense of wholeness, the relationship between A and B must not be forgotten. That is because that due to A we can understand B, vice versa, due to B we can understand A. That is also because A and B may be opposite each other and yet complement each other as well, or supplement and complement each other, or mutual interdependent, and or mutual promotion and restraint. But, they can definitely and naturally coexist and be intergrowth. That is about relationships

so that they are not simple only as “A is A just as B is B”. Therefore, that is why I consider the logic is not completed, from a perspective of wholeness.

According to Maspero, cited by Needham (1956, 1990), “the Graeco-Roman world early adopted the habit of setting spirit and matter in opposition to one another, and the religious form of this was the conception of a spiritual soul attached to a material body” (Needham, 1956, p.153; 1990, p.184). Needham (1956, 1990) further points out that:

Nothing could better show that the material immortality of the Taoist was one facet of the whole organic character of Chinese thought, which did not suffer (to use a phrase which will find employment later) from the typical schizophrenia of Europe, the inability to get away from mechanistic materialism on the one hand, and from theological spiritualism on the other. (Needham, 1956, p.154)

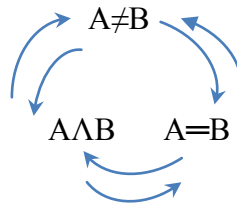
Stewart and Bennett (1991) have also indicated that “Western science and technology have elevated human beings to a separate plane from which they observe and manipulate reality, an idea captured in both language and thought” (p.113).

If we can use an example for further explanation of this issue, then again we can use the relationship between the spiritual and the materialistic (the physical). The spiritual (无 (無) [wu]) and the materialistic (有 [you]) can actually at no time be separated when talking about a living person as an organic whole. For example, in Chinese language, there is an idiom to describe a person having a mental problem as 魂 不 附 体 (體) [hun bu fu ti] (feeling as if one’s soul has left his or her body), and another idiom 魂 不 守 舍 [hun bu shou she] (feel as if one is absent-minded). That is, according to Daoism, the materialistic

(A) and the spiritual (B) are the different names, but coming from the same source.

Furthermore, humans and nature are or should be an organic and integral whole.

Regarding formal logic, I think recent progress has been made by Zhang Wushuo (2012) in his book, *The Universe Paradox Principle*. According to Zhang, his book presents a complete set of logic laws of nature and a new tool for the logical way of thinking, which “is a representation of all relations and properties of all things in the universe” (translation from Chinese, p. 408). I present and describe the formula expressing the “paradox law” in Zhang’s book here following, which can be a further explanation for the claim above and can serve as evidence theoretically to support my points:



The above formula concerning the complete law of logic of the universe ( $A \neq B$ ,  $A \wedge B$ , and  $A = B$ ) is from Zhang’s (2012, p. 408) book, *The Universe Paradox Principle*; the symbol  $\wedge$  means, “is symmetric to.”<sup>25</sup> The arrows indicate that all of these relations between the materialistic and spiritual are dynamic and interactive all the time.

It can be said that Zhang’s formula is the completed logic of combining the law in formal logic which is not completed with the law from dialectical logic which is new in Zhang’s book. Zhang has explained that his book clarifies what is “non-contradiction” and what is “contradiction” which includes “contradiction to other things” and “self-

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<sup>25</sup> Zhang Wushuo’s (2012) book also presents some of the fundamental scientific achievements in modern time, such as the four dimensional space-time, to support his own points, besides using the philosophical ideas from both the West and the East.



contradiction” of everything – a self-contained set of logic laws of nature. That means, the definition of “non-contradiction” comes from the non-contradiction law in formal logic ( $A \neq B$ ), and the definition of “contradiction” comes from a new law of “contradiction” ( $A \wedge B$ , and  $A = B$ ) in the book. The three basic laws of the universe ( $A \neq B$ ,  $A \wedge B$ , and  $A = B$ ) can fit together closely to form a trinity – a flawless logic law paradox group or collection that is an entity of three integral parts. It is very interesting that I actually got a new idea that is based on Zhang’s idea that all human beings are both contradicting themselves and contradicting to each other. Then, Confucian notions such as self-cultivation toward their contradicting themselves and societal or sociopolitical harmony toward their contradicting to each other can be the right remedy.

As a physicist and philosopher of science, Capra (1982) has pointed out after his studying on Daoism and realizing that Daoism contains a profound philosophical wisdom:

The division between mind and matter led to a view of the universe as a mechanical system consisting of separate objects, which in turn were reduced to fundamental material building blocks whose properties and interactions were thought to completely determine all natural phenomena. This Cartesian view of nature was further extended to living organisms, which were regarded as machines constructed from separate parts. We shall see that such a mechanistic conception of the world is still at the basis of most of our sciences and continues to have a tremendous influence on many aspects of our lives. It has led to the well-known fragmentation in our academic disciplines and government agencies and has served as a rationale for treating the natural environment as if it consisted of separate parts, to be exploited by different interest groups. (p.40)

Capra really pierces the very truth with his pertinent remark above. The mechanistic conception of the world as both a world view and the way to do things or practice is really harming people as human beings. That means, everyone could be the victim in this situation

with that kind of practice, because human beings are the organic beings with feelings and emotions, not machines.

As for the relationship between *yin* and *yang* in terms of the concepts of leadership, the interaction between leaders and followers can also be seen as the relationship between *yin* and *yang*. Based on Dao, leaders and followers are both opposite and complementary to each other, although they play different roles. In fact, their relationship is interdependent. Moreover, the wisdom of Dao provides the way for leaders' self-cultivation of both mental and body health, which is necessary for good leaders and managers. According to Xun Zi<sup>26</sup>, rulers are like boats, people are like water. Water can make boats float, while water can also make boats sink. The original words from Xun Zi are in 《荀子·哀公》(*Xun Zi -- Duke Ai*).<sup>27</sup>

As a bio-chemist, Joseph Needham greatly appreciated the Chinese philosophical idea of wholeness. He called it an organic philosophy, and he himself was called an organic philosopher (*Sinology*, Vol.I, Pan, Jixing, 1998). It should be said that Zhuang Zi, another very important representative of Daoism, developed Lao Zi's Daoist thinking on wholeness<sup>28</sup>. Living in the middle period of Warring States (from about the end of the fourth

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<sup>26</sup> Xun Zi (298-238 B.C.) was perhaps one of the most brilliant Confucian thinkers of ancient China. His works display a wide-ranging interest in such topics as the relation between morality and human nature, moral agency, the ideal of a good human life, the nature of ethical discourse and argumentation, ethical uses of history, moral education, and personal cultivation. Because of the comprehensive and systematic character of his philosophical concerns, Xun Zi is sometimes compared to Aristotle (Cua, 2003, in *Encyclopedia of Chinese Philosophy*, p.821).

<sup>27</sup> In my master's thesis on Mao Zedong's leadership, I addressed the ideas of Xun Zi in relation to Chinese traditional thought in leadership (see Qi's master's thesis, Ohio University, 1999). Mao Zedong (1893-1976) was one of Burns' most admired transformational leaders.

<sup>28</sup> Nisbett (2003) discusses the Chinese concept of wholeness and doubts whether the Chinese classify things. It should be said regarding this issue that the Chinese classify all things and at the same time see them as a whole. From the Chinese language, people can see the Chinese have classified things very clearly from the beginning

century to the beginning of the third century B.C.), Zhuang Zi's life was wretched. However, he was rich in his Daoist philosophical ideas, which are full of allusions.

For example, Zhuang Zi presents a conception of relativity. He says that opposition between "this" and "that" exists, but their relationship in terms of position is not fixed. Through exchanging positions, "this" can become "that," and "that" can become "this." Thus, "this" can be both "this" and "that," and "that" can be both "that" and "this."<sup>29</sup> I think Zhuang Zi's philosophical idea provides a basis for us to solve problems in social relations among different individuals and groups; one can put oneself in somebody else's position to consider his or her situation, in other words, stand in another's shoes to think about his or her situations. Thus, we can understand each other better. This understanding can work for the relationship between followers and leaders, and especially for leaders to understand their "followers." It may be necessary, and would certainly be helpful for leaders and followers to sometimes exchange their positions based on Zhuang Zi's notion<sup>30</sup>.

Meanwhile, Zhuang Zi advocates not eliminating the differences among beings, including human beings. If we try to eliminate differences, then we have to set a standard, which must be based on or come from a particular source. Forcing our standards on others is

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of written history. The ancient Chinese also started classifying things based on the five elements 金 [jin] (metal), 木 [mu] (wood), 水 [shui] (water), 火 [huo] (fire), and 土 [tu] (earth) to describe the composition of the physical universe. The five elements later used in traditional Chinese medicine to explain various physiological and pathological phenomena. And, in fact, as pictographs, Chinese characters have strong cognitive features for objective reality/existence and the relationships among objects and their relationship with humans as a whole.

<sup>29</sup> See *Zhuang Zi*; also see Li Shen's *Lao Zi yu Dao jia* (*Lao Zi and Daoism*), 1996.

<sup>30</sup> Regarding this point, a person who is especially in leadership position or the power position should be very necessary to have the sense of putting oneself in somebody's place or the powerless position considering the situations, instead of bossing people around only subjectively, and with one-sided wishful thinking. Reversed mode of thinking or thinking in opposite direction in dealing with relationships would be very helpful, and also can solve moral dilemma that we usually confront.

usually based on one-sided wishful thinking or a desire to impose our will on others, an act that would harm the others' natures. Everyone has different strengths and weaknesses. Zhuang Zi gives us vivid examples: Good horses can run a thousand li<sup>31</sup> in a day, but cannot catch mice like cats; owls are well able to catch small animals at night, but cannot even see big hills during day time<sup>32</sup>. It follows that, leaders should know how to use different people in the right positions; otherwise they cannot accomplish tasks well. However, we should not stereotype people based on their backgrounds, because stereotyping people because of their backgrounds would lead to a suspicion of concealing one tendency by another tendency in some situations. For example, in practice, it often happens of stereotyping people based on their racial backgrounds for thinking of their abilities for better doing something, rather than being based on their individual features of real capacity. In terms of talking about the nature of beings, difference is nature, just as similarity is. Every individual is unique and should not be stereotyped by racial or cultural background.

For the modern significance of Daoism, some scholars have already spoken for it. For example, Hideki Yukawa (1973), a Japanese physicist and a Nobel Prize winner, has used “renewing its youth” to describe Daoism as a philosophy with the profound wisdom for modern science. In *Creativity and Intuition: A Physicist Looks at East and West*, Yukawa (1973) states:

During human society's – or perhaps one should expand it and say the human race's – long history, all kinds of civilizations have arisen, only to decline again, in many different areas of the earth, and I cannot avoid the feeling that Laotse [Laozi], twenty-odd centuries ago, had already foreseen the state of human civilization today, or even the state it will reach in the future.

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<sup>31</sup> A Chinese measure of distance. 1 li = 500m = 0.3107mi.

<sup>32</sup> See *Zhuang Zi*; see also Li shen's *Lao Zi yu Dao jia* (*Lao Zi and Daoism*).

Or perhaps it would be more correct to say that already, at that time, he had discovered a state of affairs that, though superficially very different, in fact resembled the situation facing mankind today. (p.95)

In sum, in those two chapters, 4 and 5, I have introduced Confucian and Daoist ideas and wisdom in order to promote better understanding of some differences in terms of conception between West and East. Clarifying them is aimed at improving or refining leadership theories and practice. In particular, it is attempting to address the related issues of leadership in the context of internationalization in higher education from the philosophical perspective of wholeness as the main melody.

Chapter five has discussed Daoist ideas as a philosophical wisdom in particular that it is teaching us not to do things going against nature. Nature can refer to the nature of things and the reason or logic for them; nature also can mean natural things, such as environmental nature, including human beings, upon which humans have to rely in order to live (e.g. water and air). That also means that harmony, friendship, peace, and kindness are ecological “Dao” of relationships for peaceful coexistence for societies and in the world which is also a social ecology. That has the profound and significant implications to moral and ethical leadership.

However, nature may be merciless; if we do not follow its law, we could be punished by that, as Lao Zi has cautioned us against acting recklessly or wildly – going against nature. Chapter six introduces *Huai Nan Zi* and its insights in moral and ethical leadership which is also about the combining Confucian and Daoist

wisdom for being a result of ripe deliberation when they are related to leadership theories and practice. For instance, if a leader has a good heart for hoping to do good things for people, but the leader does not have the expertise (does not know how to do), then the leader may be very vulnerable to getting done successfully or effectively for what need to be done.

## 6.0 HUI NAN ZI AND ITS IDEAS IN MORAL AND ETHICAL LEADERSHIP

Up to the establishment of the Han Dynasty (206 B.C.), Daoism started to combine with Confucian ideas such as benevolent government and policy of benevolence. 《淮南子》 (*Huai Nan Zi*)<sup>33</sup> epitomized the thought of the Huanglao school of Daoism with those combined features and reached its fulfillment in the King of Huai Nan, Liu An, and his men<sup>34</sup> together. Liu An (179-122 B.C.) was the uncle of Emperor Hanwudi, Liu Che, in the Han Dynasty (206 B.C.-220). Generally speaking, ancient Chinese books with “Zi” are not only works on philosophy, but also works in political and social science. Philosophical ideas often serve as grounds for the authors’ political assertions (Li, 1996). Therefore, the major ancient Chinese philosophies, such as Confucianism, Daoism, and Legalism, all have strong social features.

Also, it should be noted for the brilliance of integrating of *Huai Nan Zi* for Daoist philosophical wholeness, is based on the nature of objective reality with the Confucian notion of benevolent government and the policy of benevolence.<sup>35</sup> In fact, according to Daoism, everything has two sides. Lin Yutang<sup>36</sup>, a famous Chinese scholar in modern China, said that,

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<sup>33</sup> *Huai Nan Zi* is a book written by the King of Huai Nan, Liu An and his men.

<sup>34</sup> Menke was a hanger-on of an aristocrat and like many others he was scholarly, which was a phenomenon in the ancient times in China.

<sup>35</sup> I would think that it has been the great insights of *Huai Nan Zi* for having combined Daoist philosophical thinking with Confucian notion of benevolent government and the policy of benevolence, because the two are just like the humans’ left hand and right hand and left foot and right foot, and the two must be coordinated to function effectively.

<sup>36</sup> Lin Yutang (1895-1976) has notably been famous for introducing ancient Chinese philosophy to a Western

for a human being, “Confucius is the right hand; Lao Zi is the left hand.” (Lin, 2007) I would say that Confucius is the right foot and Lao Zi is the left foot. With both the right hand and the left hand we can do things smoothly, and by using the right foot and left foot, we can walk, even run well. That is because Confucianism and Daoism seem opposite in terms of their notions, but, in fact, they are, at the same time, complementary to each other to work well, which is just like the way of functioning with our right hands and left hands, and our right feet and left feet. The other example can be metabolism of human body: absorbing and excreting means life and any side of the two has the problems the person would be sick.

For example, regarding being both opposite and complementary to each other between Confucian and Daoist notions, Confucius advocated to educate people; while Dao Zi thought we should not do things going against nature. Educating people might be going against their nature such as alienation of people that is actually the important issue related to education. As for management and leadership, if we do not follow the rules, we cannot do the right thing, but if the rules we make go against nature, then we cannot do the right thing as well. Therefore, they should be functioning in the balancing way according to the situations and nature. Moreover, generally speaking, Confucian ideas are practical and for mundane affairs; while Daoist thinking is more visionary and elusive.

The conclusion of *Huai Nan Zi* is that benevolent government and the policy of benevolence are the foundations for managing a nation. Law is just a supplementary means. If we overemphasize law but ignore benevolence, it will be as if we protect our hats and shoes but ignore our heads and feet (Li, 1996). Doing things in that way is just like “putting the cart before the horse.” In fact, the issue is how to deal with the relationship between

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audience. His best-known works are *My Country and My People* and *The Importance of Living* (Dian Li’s “Lin Yutang” in *Encyclopedia of Chinese Philosophy* edited by Cua, 2003, p.400).



means and purpose. Especially, *Huai Nan Zi* learned the lesson of the failure of the Qin Dynasty (221-207B.C.) due to not practicing benevolence but instituting a harsh government with severe laws in ruling the nation; the Qin Dynasty did not last long.

*Huai Nan Zi* asserts that people are the foundation of a nation. If a nation wants to be peaceful, then the ruler must let people live peacefully; the foundation is for people to be able to work peacefully for their own well-being, to be well-fed and well-clothed. To create the conditions for that, the ruler should not make trouble by bothering people, as by launching wars, for that the ruler should maintain control, not have too great a desire (Li, 1996). The idea that people are the foundation of a nation is called “民本思想” or “min ben si xiang” in Chinese.<sup>37</sup>

The issue of the relationship between the Chinese people and their rulers has been raised since the West Zhou dynasty (1027 B.C.). In Confucian times, Confucius said, “A kind ruler should love the people” in order to maintain his rule over the nation. Furthermore, Mengzi (390-305 B.C.) thought that for a ruler, only dealing with the issues of the people very effectively can achieve the goal of governing a nation in an enduring way.

In order to let readers see the philosophical and ideological continuity of leadership in China, mentioning some leaders’ thinking, such as Sun Zhongshan and Mao Zedong, may be necessary here. In terms of the traditional ideas of leadership in China, up to modern China, in the era of Sun Zhongshan (1866-1925),<sup>38</sup> Sun added some modern features to the idea of

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<sup>37</sup> My master’s thesis about Mao Zedong’s leadership has been with a discussion about the Chinese cultural and traditional idea of “民本思想” [min ben si xiang] (Qi, 1999).

<sup>38</sup> Sun Zhongshan (1866-1925) was the revolutionary leader and founder of the Chinese republic (See

“min ben” (the people as the foundation of the state). Sun Zhongshan’s three great principles are nationalism, democracy, and the people’s livelihood. Sun (1994) explained, “All three great principles have the people as their foundation” (pp.39-40).<sup>39</sup> Mao Zedong (1970) developed the traditional idea that “Whoever gains the hearts of people, wins power; whoever loses the hearts of people, loses power” into “The people, and the people alone, are the motive force in the making of world history” (p. 257).<sup>40</sup> So, he concluded, “we should be modest and prudent, guard against arrogance and rashness, and serve the Chinese people with heart and soul” (p. 235).<sup>41</sup>

However, *Huai Nan Zi* integrated the Daoist way, Confucian benevolence, and the Legalist spirit<sup>42</sup> whose features the authors of *Huai Nan Zi* saw as fairness, objectivity, uprightness, high standards, equality, popularity, and openness, into one law. This law includes morality and ethics as purpose and law as means, and holds that even rulers should not be above it (Li, 1997). It should be said *Huai Nan Zi* represents great progress made in the social evolutionary process and in the course of human history from a sociological perspective and in terms of moral and ethical leadership.

Notably, *Huai Nan Zi* clearly divides human beings into natural, social, and cultural aspects, when discussing humans and their features. On humans as natural beings, *Huai Nan Zi* thinks that the human body, vigor, senses, and consciousness cannot be separated; they interact so as to create the basis for self-cultivation and ethics. And *Huai Nan Zi* maintains

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*Encyclopedia of Chinese Philosophy*, edited by Cua, 2003, pp.706-708).

<sup>39</sup> See Sun Yat-sen, *Prescriptions for Saving China: Selected Writings of Sun Yat-sen*, pp.39-40.

<sup>40</sup> See Mao Zedong, On coalition government, (April 24, 1945) *Selected Works*, Vol.III, p.257.

<sup>41</sup> See Mao Zedong, China’s two possible destinies, (April 23, 1945) *Selected Works*, Vol.III, p.235.

<sup>42</sup> The Chinese Legalist representatives are Shang Yang (ca. 390-338B.C.) and Han Fei Zi (ca. 280-233B.C.).

that human beings are different from animals in many aspects, not only in terms of ethics, but also in social features: social division, rationality, language, and so on (Li, 1997).

*Huai Nan Zi*, on humans as social beings, thinks that differences among human beings are in their abilities and responsibilities with social divisions, and it agrees with Xun Zi's (another ancient Chinese philosopher) claim of the importance of social division. According to *Huai Nan Zi*, the difference among human individuals is not great in natural humans, but because of differences of learning and skills due to social divisions, large differences in such learned abilities result. The biggest difference is among cultural humans. *Huai Nan Zi* thinks that in terms of morality human beings can be very different, and it divides human individuals into categories: 君子 [jun zi] (the gentleman), 小人 [xiao ren] (the villain), 俗人 [su ren] (the vulgar man), 真人 [zhen ren] (the true man), 圣 (聖)人 [sheng ren] (the sage), and 至人 [zhi ren] (the greatest man). All these would be very different in terms of character or moral quality.

About this idea, I would think that because of the limitations of the authors' time, that means that yesterday's situations or conditions might be very different from today's situations and conditions such as development of sciences and technologies which would also influence authors' views and thinking. Moreover, today's world with the better conditions may be able to allow more potential for all humans to be better human individuals, including leaders with strong morality through education, in particular moral and ethical education. That is because today more people including women can go to school and be able to finish their primary education and more people can finish higher level education. However, in the

time of birth of *Huai Nan Zi*, only the minority of people, most of them were still aristocrats who could be educated.

It is worth mentioning that *Huai Nan Zi* claims that the reasons why humans are humans, not animals, are due to this moral aspect and the level of self-cultivation and ethics (Li, 1997). From a motivational perspective, taking human learning as an example to see the differences between humans and animals, we can see learning for human beings is much superior. Humans have created superior conditions for themselves to learn, such as books, schools, libraries, computers and so on. Regarding those human abilities, the animals have to sigh, “We are to be left too far behind.”

*Huai Nan Zi*<sup>43</sup> asserts that all kinds of knowledge are important for humans to learn, both for the sake of humans themselves and for human society. That is, the authors of *Huai Nan Zi* are practical in the sense of comparing some other ancient Chinese philosophers with the aim of integrating all philosophical ideas into one that can be used to serve the new dynasty. As Li (1996) indicates Liu An’s purpose in writing *Huai Nan Zi* was to sum up the historical experience with the rulers’ successes and failures based on Daoism and systematically raising key ideas and principles of administering a country for the new court of the Han Dynasty (Li, 1996).

Then, what sort of cultural issues to be discussed related to leadership and leadership studies can give us enlightenment? A great many of them are useful in leadership studies. Cultural issues, in fact, cannot be avoided when talking about leadership as a social phenomenon. I remember that when I was taking a doctoral course about leadership, we

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<sup>43</sup> *Huai Nan Zi* is the title of a book; it can refer to the king of Huai Nan, Liu An, as the author of the book.

students in the class all had to tell stories that we believed were about leadership or leaders. I told my story about a father as the leader in a family. In my story, the father sets a good example by leading<sup>44</sup> in that Chinese context<sup>45</sup>. My professor said, “It is not this father.”<sup>46</sup> After the class, I did some thinking about the cultural issues in leadership. In fact, culture is the part of human nature, and thus, nature of leadership. Scholars from both the West and the East have been trying to explore and understand the relationship between culture and human nature.<sup>47</sup>

However, besides cultural difference as foundation, there are some things that are universal and also as foundation. Some internationally renowned scholars in both natural sciences and social sciences, such as Joseph Needham, Fritjof Capra, and Hideki Yukawa, have already told us about Daoism being significant with its universality based on

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<sup>44</sup> A famous story about setting a good example for leadership in Chinese culture is that Da Yu (大禹) as a leader prevented floods by water control. Yu (禹) was the reputed founder of the Xia Dynasty (c. 21<sup>st</sup> - 16<sup>th</sup> century B.C.). It has been said that he passed by his home thrice without going into it because he was too busy preventing floods by means of water control to go home: the story is well-known in China. Yu was one of the good leaders in Chinese history. Here I respect my professor with an appreciation for telling me the difference and meanwhile I have realized that there is the difference between Chinese and American culture in this situation.

<sup>45</sup> My story was about a big family, several sons living with the father, and the problem was that each one of the sons did not have the habit for cleaning the bathroom even everyone was using it. Thus, the father felt the need to change that situation for setting the rule for everybody living in that big house to clean the bathroom each week by turns. However, what the father used to lead in the situation was setting a good example. The father cleaned the bathroom one day and the sons felt that the bathroom was changed – so clean and good – then the father took the favorable opportunity to set the rule for each one to clean the bathroom each week by turns, and the father actually was successful to lead in the situation. That is because action is louder than any words. It should be noted that in the story the father actually could be the mother or whoever, and what is important about the story is the way of setting a good example to lead in that situation.

<sup>46</sup> Mentioning and using this narrative in a higher education classroom is just to indicate that cultural difference would be an important factor in leadership, and I appreciate my professor’s contribution to this important understanding, in addition, this is in the context of higher education. Therefore, it is particularly vivid and significant.

<sup>47</sup> Although some, such as Rost (1991), have different opinions regarding whether dyadic relationships can be used to describe leadership, I think that leadership exists in any group relationship in which there is more than one person; as long as there is more than one person, a leadership relationship exists. According to Rost (1991), typical dyadic relationships are wife-husband, parent-child, employee-employer, teacher-student, client-therapist, doctor-patient, buyer-seller, and so on.

Needham's ideas, its modernity, according to Yukawa, and its ecological wisdom described by Capra. Dong (1991) has introduced and concluded them in his book *The Taoism Its Modern Form*. That means that through introducing the three scholars' ideas and insights regarding Daoism, Dong, who himself is also both a scientist and a philosopher, has in fact indicated the important connection between ancient Daoism (Taoism) and modern Daoism (Taoism) and the Daoist significant indication to modern sciences. That means that for humans as a whole we have both the common and the different features as human nature that is universal.

As for whether Daoism and Confucianism are also religions or not, this issue is actually beyond the scope of my topic. However, since religions are actually an important part of most cultures in the world, I would explain something here about them. Traditionally speaking, Confucianism was not considered as a religion in China. Even if there are some Confucian temples somewhere, it should be argued that some other heroic figures in China, such as Guan Gong,<sup>48</sup> also have temples somewhere in China. Having temples for some heroic figures did not really mean that was a religion, but that was more like a popular cultural tradition in traditional China.

Moreover, even the Bible-like classical novel in China, *The Dream of the Red Chamber* by Cao Xueqin<sup>49</sup> does not consider Confucianism as a religion. However, the novel considers Daoism and Buddhism to be religions by creating the two monks: one Daoist and the other Buddhist always appear together in the classic novel as the main threads of the

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<sup>48</sup> *Guan Gong*, also known as Guan Yu or Guan Yun Chang (160 – 219) was a general who lived close to two thousand years ago in China. He was also a popular and heroic figure and legend character in a historical novel, *Romance of Three Kingdoms* by Lo Guanzhong (c. 1330-1400).

<sup>49</sup> Cao Xueqin (1715-1763) was a Qing Dynasty writer best known as the author of *Dream of the Red Chamber*, one of the Four Great Classical Novels of Chinese literature.

story. Some scholars in the contemporary era have been arguing Confucianism may have some characteristics to be a religion, and that is a relatively new phenomenon. In addition, how has Confucianism been developed or considered as a religion or not in other East Asian countries is also the issue that needs to be studied more in the future.

Tucker (1998) has argued that “Confucianism is not confined to China but is an East Asian phenomenon with unique expressions in various periods of Korean, Japanese, and Vietnamese history” (p.6). Regarding Daoism, according to Li (1995) in *Philosophy of Daoist Religion in Han Dynasty*, Daoism as philosophy and Daoism as religion as an issue has been causing scholars to pay close attention to it and has aroused general concern in international conferences. These are the new trends regarding Daoism and Confucianism as philosophies and religions.<sup>50</sup>

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<sup>50</sup> According to Li Gang (1995), generally speaking, Western scholars consider Daoism as a whole and they did not divide Daoism into religious Daoism and philosophical Daoism; but Japanese scholars divide Daoism into Daoist philosophy and Daoist religion.

## **7.0 LEADERSHIP BASED ON THEORY OF WHOLENESS: THE ISSUES AND PROBLEMS NECESSARY TO A DISCUSSION OF SENSES OF WHOLENESS**

It should be mentioned again that leadership in this thesis is a social phenomenon, based on human conditions, and emphasizing relationships (all kinds of relationships), therefore propriety of dealing with all the relationships is crucial which should be not against Nature or human nature for leadership and kind leaders to be good and effective. And it must be noted here that although we are talking about leadership in the context of internationalization in higher education, education as a whole including higher education, lower education (e.g. K-12), formal education, and informal education should be emphasized equally as very important and should play an important role. For example, teacher education is the key for leadership to solve many problems in schools. Meanwhile, teachers and professors as a profession should be respected in societies and in the world, because in that way our societies and the world would be benefited.

Moreover, from the perspective of wholeness, we can better deal with all relationships in our society and our world, with consideration of moral and ethical leadership. There is also a Chinese idiom based on Confucian and Daoist ideas which goes “Being kind to our young and old, and then to the young and old of other people” (老 吾 老 以 及 人 之 老, 幼 吾 幼 以 及 人 之 幼 [lao wu lao yi ji ren zhi lao, you wu you yi ji ren zhi you]); thus, the young will be fostered and get a proper education, and the old



will be well taken care of in our society and in our world. This situation will be good for every member in our community, our society, and our world. Everyone, from young to old, will experience the process of life in which birth, old age, sickness, and death happen. This view of human life is not only based on the notion of “survival of the fittest” nor is it based on competition. Also, in any society, everyone’s job is important which can be expressed with this sense as a Chinese saying: All for one and one for all (人 人 为 (爲) 我, 我 为 (爲) 人 人。[ren ren wei wo, wo wei ren ren]). This concept of the human life is all the more significant, when we are talking about leadership, especially good leadership, in the context of internationalization in higher education, to have world peace through peace education.

Interestingly, it can be said that both Confucius and Plato happened to hold the same view point. They believed that moral leaders (“the kind ruler” and “the philosopher king”) could be developed through education. In the *Republic*, Plato argued that the perfect state could come about only by rationally exploiting the highest qualities in people. Plato firmly believed that the philosopher king could be developed through education (Ciulla, 2004b). Similarly, Confucius urged people, including rulers to engage in self-cultivation. “A couple of centuries before Plato was to found his Academy to train statesmen for the political life of Athens, Confucius had established a school with the explicit purpose of educating the next generation for political leadership” (Ames, 2003, p.59, in *Encyclopedia of Chinese Philosophy*, edited by Cua). Today, education should still be the right means of solving the many problems we are facing in our societies and our world.

Up to and including the era of information technology, with the development of human cognitive ability, human society, and humans themselves, we have been making considerable progress. In addition, humans' level of understanding themselves and their surroundings – the total environment, including the physical and social, as well as the natural and artificial -- has also benefitted from the development of innovations and inventions achieved by means of science and technology.

Science and technology are neutral in nature; however, when in humans' hands they have both positive and negative aspects. For example, scientific achievements in biochemistry can be applied to bring benefit to mankind, but also can be used to make biochemical weapons to destroy or even ruin humans. Therefore, the current era has raised many questions and presented both challenges and opportunities for humans and human leaders to carefully consider our own fate, and, in particular, the essential role which education, including international education, can play in it. How can education carry out its important role in achieving a better society and a better global community without itself alienating people, as Hausen (1996) has warned? Promoting intercultural understanding is important for leadership studies as well as international education, and can help economic cooperation forward.

Now is the time for humans, especially human leaders, to think about what course to follow, what decisions to make, and what attitude to take in this situation for the sake of humans ourselves. Leaders need to behave with a sense of wholeness and with the right philosophical guidance. All blind actions, competition, or following of one's nose through short-sightedness, even being extremely arrogant in this situation will be very harmful and

should be avoided, especially the kind of extreme mentality involved in competition only, but without cooperation. I found a famous remark from Willis Harman:

“Once we recognize that we are interdependent, it only makes sense to work together. It does not make sense to try to beat out the other guy, because there is no such thing, in the ultimate calculus, as ‘I win, you lose.’ I can only win when we all win.”

(<https://www.members.tripod.com/jnelson2/archives/pages/attitude.html>)

Willis Harman’s message just fits here perfectly. According to Daoism, once a certain limit is reached, a change in the opposite directions is inevitable. Confucius’ teaching of “Do not do to others as you would not be done by (己 所 不 欲, 勿 施 于 人。[ji suo bu yu, wu shi yu ren])” may be also useful for us to practice.

## **7.1 MORAL AND ETHICAL LEADERSHIP AND HUMAN RELATIONSHIPS FROM THE PHILOSOPHICAL PERSPECTIVE OF WHOLENESS**

Why is philosophical thinking in terms of wholeness so important for leadership and leadership studies? One of the essential answers is that a good leader should be able to take the situation as a whole into consideration when making decisions and judgments; further, what should be most avoided by a good leader is taking a part for the whole, because if a leader takes a part for the whole when making decisions and judgments, it will be unfair or even unjust, which is also immoral. Sometimes a biased decision may be good in the short run, but it can make a situation even worse in the long run. The situation has also been as Ciulla (2004b) pointed out: “one of the most striking aspects of professional ethics is that

often what seems right in the short run is not right in the long run, or what seems right for a group or organization is not right when placed in a broader context” (pp.310-311). Senge (1990), too, has vividly described the problems of leadership in his book. The situation in which a leader makes a decision based on part rather than a whole usually is also an indication that one cannot lead or cannot lead well.

For scholars’ investigations into this field of study, a simple story from a children’s book may be helpful for giving us inspiration. The book called *Seven Blind Mice*, is adapted by Ed Young (1992) from an Indian fable, *Seven Blind Men Feel an Elephant*, and illustrates the relationship between the parts and the whole. In this story, every blind mouse, at the beginning, can only tell its story through its own insufficient discovery of the nature of an elephant. However, after adding together the seven stories from the seven mice, the mice eventually find that what they have encountered is the huge animal, an elephant. In the story, each mouse, initially finds only a part of the elephant, such as the ear, which feels like a fan, and so on, so that each of them can only tell a unilateral story. The book concludes with the moral that “Knowing in part may make a fine tale, but wisdom comes from seeing the whole” (Young, 1992, p.35).

It should be said that seeking the truth and knowing human nature are not accomplished just by adding insufficient discoveries together, because the whole is an organic whole. The organic whole is a dynamic interacting with many factors such as time and space – both of which are total environments – as well as geographic and cultural factors.

Similarly, Capra (1997) has pointed out “The more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. They are

systemic problems which mean that they are interconnected and interdependent” (p.5). In practice, a leader who lacks a sense of wholeness may often find the immediate dilemma blocking the way to solving a serious problem.

Ciulla (2004b) also points out that the whole point of studying leadership is to answer the question “What is good leadership?” *Good* here means both morally and technically good leadership (i.e., effective at getting the job at hand done) (Ciulla, 2004b, p.308). I would argue that morally good leadership and technically good leadership should together form an organic model for good leadership in the context of the philosophical perspective of wholeness. Here, the words from Patricia Sun, a philosopher of wholeness and a natural healer, who always says, “Good is more powerful than right. Right is always in a context. It is always polarized against a wrong. But good covers everything” (Famous Quotes: [www.I-famous-quotes.com](http://www.I-famous-quotes.com))<sup>51</sup>. Leadership that is truly morally good of what morally good should encompass the sense of wholeness, although a leader has to deal with problems ethically in a context. There, in fact, is the issue of balancing a human course of action and dignity for the common good as a whole. In reality, we often observe people argue or even fight with each other while holding their respective partial views of truth.

The further explanation for this view between *good* and *right* can be that in most of the time *good* is in a sense of wholeness, and in a larger picture which cover all people for their good or greatest good in the long run, while *right* may be right for the benefit of a small clique, but not good for a society as a whole, especially in the long run. The latter can be seen very often in reality. Taking policy-making or decision-making as an example in

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<sup>51</sup> The source such as a book cannot be found for the famous words of Patricia Sun.

leadership often is the case that if the elected leader cannot get that benefit for the group that has voted for him or her, then even if one policy or law is good that leader may not allow the bill to be passed. However, that situation would not be good for a society as a whole, and doing no good to mend matters. In fact, there is a balancing issue and art of seeing situations as a whole based on the situation, and practicing them without the extreme selfish mentality.

Again, why is the idea of wholeness so important when talking about good leadership? The idea of wholeness is one of the main features of Chinese philosophical thought which is different from the ideas in the West. The Chinese idea of 天人合一 [tian ren he yi]: It is mainly an ecological idea -- to have primarily a harmonious relationship with Nature and not to do things against Nature that has been the idea in everything and all the time in the long Chinese history, which I will have a detailed exploration and discussion such as Confucianism and Daoism in the later section of this dissertation.

Also, it is as Chan (2003) has stated that “Occupying a key place in the history of Chinese thought, neo-Daoism merits attention for its contribution to metaphysics, ethics, aesthetics, and other areas of philosophical concern” (p.221), when talking about Daoism (“Daoism (Taoism): Neo-Daoism” in *Encyclopedia of Chinese Philosophy*). Therefore, the philosophical idea of wholeness is definitely important to the moral and ethical issues and the other issues such as cultural and gender factors in leadership and in leadership studies addressed as a whole for this paper. Addressing moral and ethical issues cannot be avoided when talking about good leadership; as Ciulla (2004b) has pointed out, everything related to moral and ethical issues when studying leadership is about human relationships (p.302).

Interestingly, there is a Chinese idiom that expresses a very similar meaning; a good person, particularly a good leader, should “be graced with both virtues and talents”

(德才兼备 (備) [de cai jian bei]). In other words, integrity and ability should meet in the person, especially should meet in the leader.

As for Ciulla’s claims, I would support them with arguments and evidence from theoretical and philosophical perspectives by both Eastern and Western writers, especially Eastern perspectives of wholeness. It is clear that we cannot and should not ignore human conditions and human nature when talking about moral and ethical leadership, because humans’ needs and desires have always been issues for them to deal with, sometimes even struggling to meet their basic needs as humans. These basic needs should also include respecting and being respected by each other, what many would now call “human rights” and which are also related to human nature.

## **7.2 MODIFYING ROST’S DEFINITION OF LEADERSHIP**

After reviewing a great number of books, chapters, and journal articles regarding the definition of leadership, and collecting 221 definitions of leadership, ranging from the 1920s to the 1990s, Rost (1991) defines leadership in this way: “Leadership is an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). Based on Rost’s definition, I would add “in a certain context.” That is, “Leadership is an influence relationship [in a certain context] among leaders and followers

who intend real changes that reflect their mutual purposes” (p. 102). After adding “in a certain context” to Rost’s definition of leadership, we can begin to address the problems in leadership studies which have continued to be controversial. For instance, there are some problems that need to be solved or clarified, such as the issue of the divorce between leadership study and practice, the issue related to relationship between leadership and management, and some issues in leadership related to issues in philosophy. In the following they will be presented and discussed as seven points:

1. This addition (adding “in a certain context” to the definition of leadership of Rost [1991]) can clarify the issues in both the macro- and micro-levels of situations in leadership, allowing for a necessary flexibility in managing the dynamic interactive processes and relationships in micro-level leadership. In other words, context matters. Therefore, we can have clarification of the issue of common features and specific features in studying leadership as a whole and a way to solve the problem of the divorce between leadership study and practice, as well as the fact that research on leadership and leadership practice, from the practitioners’ point of view, do not accord with each other, as Rost (1991) has pointed out. In fact, when talking about the problem, Rost pointed out that because of theoretical indefiniteness or uncertainty on the side of scholars in leadership studies, “Practitioners have done the same thing,” on the other side. In addition, because of “cultural imperatives from Western societies...They [practitioners] then do what they think is leadership” (pp.16-17). It is worth mentioning that the relationship between theory and practice is mutual – a theory can guide practice; (while) practice can in turn refine theory.

2. The addition of “in a certain context” to Rost’s definition of leadership is also related to the controversies regarding the relationship between leadership and management



addressed by some, such as Rost (1991). I would think that they cannot be clearly or completely separated from the philosophical idea of wholeness; this means that the two are not an either-or issue. In fact, in certain contexts and based on a situation of whether there is a need to lead for change that is the issue, how to change is also always the issue, and management, in fact, is always involved in the process. It is very possible that if a leader or leaders cannot manage the situations in a certain context well, they cannot lead to get “there”— to the targeted goal(s). How to effectively deal with the relationship between leadership and management is, indeed, an art of leadership based on the situation. And it should be said that good or moral and ethical leadership in this sense is closely related to aesthetics, in particular, for this specific dissertation, good or moral and ethical leadership is also related to educational aesthetics.<sup>52</sup> In a general sense, I think, they are about a tendency or tendencies. In a specific situation or a certain context, they are just like “you have me in you, while I have you in me”<sup>53</sup> in the process of leadership, in terms of the relationship between leadership and management. That means that they are not either-or. From the perspective of wholeness, all things are connected to each other, and they are not completely independent, although they may be different concepts, and this is related to the philosophical issue of formal logic that I will address in a later section.

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<sup>52</sup> It may be just a Chinese idea in educational philosophy that “the true, the good and beautiful” as the whole to be as moral education, because we can have beautiful society through educating people to be beautiful, and educating people to be beautiful are the decisive key in this thinking for educational role to beautiful society, which is considered as the part of educational aesthetics (Zhang, Ruipan et al. (2000). *History of Chinese Educational Philosophy*; Zheng, Jinzhou. (2009). *Education in China: From 1949 to 2009*).

<sup>53</sup> The metaphor I am using here to explain relationship between leadership and management can be understood only in the sense of wholeness, not by the linear way of thinking.

However, based on the previous tendency for mechanistic materialism<sup>54</sup> in the industrial era, what Rost (1991) has presented with his criticism of “the industrial paradigm”<sup>55</sup> of the old school of leadership (p.11), and advocating a new school of leadership (Rost, 1991), it may reflect too mechanical a style and system in management that has already led to inflexibility and suffocated leadership, although I would sense there are its own features for leadership in organizations in industry, because of different contexts. For example, dealing with machines for making products with an assembly line method would require corresponding management and leadership for fitting arrangements in situations, which is different from dealing with human beings for human learning as interactive processes in school.

The differences lie in dealing with machines and human beings simply are that machines are inorganic beings without feelings, (while) humans are organic beings with feelings. Between the two there can be a great difference, and about this issue, I have a more detailed discussions later. Needham (1998) has pointed out that “the Chinese have an organic natural outlook on things which is very similar to the natural view that modern sciences have been forced to adopt after the three-century domination by mechanical

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<sup>54</sup> As a philosopher of science, Joseph Needham has pointed out that “Nothing could better show that the material immortality of the Taoist was one facet of the whole organic character of Chinese thought, which did not suffer (to use a phrase which will find employment later) from the typical schizophrenia of Europe, the inability to get away from **mechanistic materialism** on the one hand, and from theological spiritualism on the other.” (Needham, 1956, p.154) Although Needham has indicated that this situation is the European case, it is actually the North American case as well, especially when we are talking about leadership which is with mainstream culture as societal culture. In spite of many subcultures in the United States, the mainstream culture in US is Anglo-Saxon or as some say, Anglo-American. In fact, Stewart and Bennett (1991) in *American Cultural Patterns: A Cross-Cultural Perspective* have also pointed out that “Western science and technology have elevated human beings to a separate plane from which they observe and manipulate reality, an idea captured in both language and thought.” (Stewart & Bennett, 1991, p.113) I have already cited the both their messages somewhere in this paper.

<sup>55</sup> Although the term “paradigm” has been commonly used in academic fields, I would claim that it itself has a strong industrial mark that should be suspect from the Daoist philosophical ideas of wholeness.

materialism” (p.4). For this argument which is also related to the issues of separating physical humans from their emotions, I have discussed the related philosophical issue of formal logic in the later section of this paper which is explaining that separating the physical and the spiritual for human beings is due to the incomplete model of formal logic and this is also due to “the industrial paradigm” as Rost (1991) has criticized as the old school of leadership (p.11), which I have already discussed in the front of this paper.

Based on the mechanical style of management and administration, which often is inflexible and unalterable -- in practice it may amount to the style of “kicking balls around” which we can feel and observe all the time – we cannot solve problems due to the mechanical style and system<sup>56</sup>; the opposite situation is that a leader or leaders can dance for change (Senge et al., 1999), and try to solve problems, and, eventually, solve problems. A worse situation would be that the mechanical system would sometimes interlock the administrative process among different operative departments and divisions, which is just as if it tied their hands and feet so that they cannot do anything about it.

Especially, the mechanical materialist way of dealing with an emergency in human interactions may sometimes lead to human suffering including both psychological and physical or other kinds of sufferings. It may further cause social problems such as crimes in a society because of a lack of flexibility for handling properly and forthwith an emergent situation or a prelude to an emergency. However, an emergency should serve as an alert for good leaders to consider the right handling of such a situation from the perspective of wholeness. And usually a good leader like a good and flexible manager, who can sense and

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<sup>56</sup> I think, for this situation, it is mainly because each does things in one’s own way and each does what one thinks right lacking cooperation among different administrative divisions and sense of wholeness.

consider the prelude of an emergency as a whole would be able to prevent human tragedies from happening. That means, in fact, dealing with human relationships is much more subtle and complex than dealing with machines. The mechanical materialist way is also related to the issue of separating physical humans from their emotional factors or functions, which has been a problematic issue in leadership because of ignoring people's emotions, a topic which Zorn and Boler (2007) have tried to address. Moreover, a Chinese idiom may be able to serve as an argument for supporting this notion that we shouldn't ignore people's emotions, and which goes: 人非草木, 孰能无(無)情? (Human beings are not inanimate things, how can they be free from emotions?)

3. Leadership occurs in all trades and professions, but it has its own features in different trades and professions in terms of leadership expertise, although they all have a common nature regarding leadership. Gardner (1995) has distinguished between leaders in domains and leaders in societies, a distinction which indicates the specific features of leadership in different trades and professions. Gardner has indicated that leaders in different domains have their different stories to tell, different ways to be used, and different audiences to be addressed. For example, a five-year-old audience is different from an adult audience. Moreover, Freeman et al. (1963) in their study of a good-sized city identified the three types of leaders: institutional leaders, effectors, and activists. This point here is very crucial for the definition of leadership and leadership studies as a whole – an important and necessary step toward cognition of the relationship between leadership and context – and is closely related to the importance of “in a certain context” being added to Rost's definition of leadership.

4. “Context” can also mean “time” and “space” on a macro-level. Therefore, cultural differences are natural in a certain sense and are an essential part of human nature from the sense of macro-level. For this point of view, I will have a detailed discussion about culture in relation to leadership and leadership studies in a later section of this paper. Culture is the crucial factor for leadership and in leadership studies, however, which have not been explored enough.

5. From the Daoist philosophical perspective,<sup>57</sup> all beings, including nonbeings, and their happenings by nature have both “常” (common rules and principles) and “变 (變)” (differences because of changes due to dynamic interactions between *yin* and *yang*). Therefore, the philosophical issue of common features and differences in specific features has to be considered when talking about leadership and studying leadership. However, “the idea of a ‘natural happening’ or ‘occurrence’ is not as familiar or acceptable for Americans as it is for the Chinese and many other non-Westerners” (Stewart & Bennett, 1991, pp.38-39).

6. Without adding the phrase “in a certain context” when defining leadership, it is very hard for us to clearly talk about moral and ethical issues related to leadership, which is the central issue for studying leadership, according to Ciulla (2004a; 2004b). Here, it should have a very necessary explanation to emphasize my perspective as the sense of wholeness looking at all factors and issues as organic parts to the organic whole.

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<sup>57</sup> Some, such as Joseph Needham, consider Daoism as a philosophy of science, because it is based on nature.

That means all the factors or points are connected to each other and they are interdependent relationships, although among these seven points some are related to macro-level issues as philosophical issues, such as Daoist ideas of relationship between *yin* and *yang*, while some are the conceptual issues that have been controversial in the field of leadership studies, such as the relationship between leadership and management. They all can be easier to understand with the guide of the philosophical perspective of wholeness as an ecological idea that they are not an either-or issue although they are different concepts. It is natural that there are overlapping parts among them. Interacting between *yin* and *yang* would make situations different although philosophically speaking there is always something eternal. For example, four seasons move back and forth unchangingly.

However, in a certain context, how to deal with the specific whether even in a day or night according to reality for all humans would be indeed the important issues. Sometimes, it may be related to health of persons; sometimes, it would be concerning life and death, when a hurricane is striking. In fact, they all are as an organic wholeness of the connecting factors and issues when studying leadership as a whole and they are the issues which are very important and critical to be clarified both to leadership theory-constructing and to leadership practicing as a whole.

From the philosophical perspective of wholeness to be an ecological idea<sup>58</sup>, the sense of wholeness is a sense of morality and ethics. For example, properly dealing with relationship between leadership theories and practices is how to properly deal with all the

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<sup>58</sup> That means that all things are actually interdependent to each other. If I will again cite Capra's (1997) statement here "The more we study the major problems of our time, the more we come to realize that they cannot be understood in isolation. They are systemic problems which mean that they are interconnected and interdependent" (Capra, 1997, p.5), then it would be more helpful.

related factors and issues in a certain context. It is, indeed, moral and ethical issue, and central in leadership. Therefore, actually how to properly deal with all issues and factors both in the macro-level and micro-level (in a certain context) is really the moral and ethical issue in leadership studies and practice. The seven points seem although different, they in fact have the cohesive force as a whole.

7. It should be said that, in terms of human nature, relationships among human beings do not constitute the only set of relationships from the philosophical perspective of wholeness and for dealing with moral and ethical leadership. For example, besides relationships among humans, humans have relationships with the natural and built environments around them which should include both the physical and the spiritual. This point, of course, is closely related to all the points addressed above.

### **7.3 SOME ISSUES AND ARGUMENTS DISCUSSED CONSIDERING EDUCATIONAL AND ORGANIZATIONAL LEADERSHIP IN THE CONTEXT OF INTERNATIONALIZATION**

However, it is essential that we should not adopt shortcomings, mistakenly thinking they are merits to be learned. On this point, there is a very well-known old story in China. In ancient times, there was a very beautiful woman called Xishi. Because she had some health problems with her stomach, she always knitted her eyebrows. The villagers felt she was even more beautiful when she was knitting her eyebrows. Another woman, called Dongshi, tried

to imitate Xishi by knitting her eyebrows, thinking that would make her beautiful, too. However, this second woman looked ugly when she did that. In fact, knitting her eyebrows only made the ugly woman all the uglier. This story has already become a Chinese idiom: “东（東）施效顰（顰） [dong shi xiao pin],” or “blind imitation with ludicrous effect.” Moreover, sometimes, in the case of blind imitation, we even abandon our own good qualities.

Everyone has his or her own conditions, a concept which can apply to each country as well; therefore, as nations, we should not learn from others blindly, but consider our own situations or conditions, and change, make adjustments to, and lead through education so that we know how to implement change for the greatest good. Education provides hope for development for all of us as humans. Development in every country may occur in different ways at different stages and according to different situations, such as diverse cultures, and no one size can fit all, in terms of ways ranging from the micro level to the macro level. From the macro-level of philosophical points of view, one deals with both the common and the specific. Therefore, it is not necessary that everyone should be the same. However, to achieve the greatest good in this world and also for every country and all people, including each one of us, cooperation is indispensable; no matter how different people are, we still can cooperate. In fact, both competition and cooperation are just means not goals. The purpose, in terms of internationalization is to achieve the greatest good for all humans in this universe.

For example, first of all, internationalization for the leaders is not using one's values and beliefs to transform the other's values and beliefs, although one may think one's are right, others' wrong, instead of trying for understanding and respecting each other's values and beliefs, and more importantly being able to make up for one's deficiencies by learning



from others' strong points; or drawing on each other's merits and raising the level together. It is not imposing something one thinks right on others, forcing others to obey. In most of the time, differences mentioned above, especially in international arena, may be related to cultural differences.

The way to solve the problems facing the world is not always trading accusations, rather than thinking about whether one-self has done something wrong in it. Actually, in the situation, it can mutually be improved – self-criticism is usually not easy, but it is necessary and important for leaders – by setting good examples, and in most of the time, action is louder than any words. Sincerity is very necessary with the attitude of “seeking common ground on major issues while reserving differences on minor ones” which is also a Chinese idiom: 求大同, 存小异 (異) [qiu da tong, cun xiao yi]. Meanwhile, education as a whole in the process of internationalization can play an important role for promoting mutual respecting, exchanging, communicating, and understanding each other – to cooperate and make efforts together for the common progress -- to achieve the greatest good for all humans in this universe.

In fact, the same philosophical perspective of wholeness toward leadership can be applied to many local problems as well. For example, the problems of societal violence including children's violence and school shooting have been become a very serious problem that although also a complex issue – it is actually and really related to what I have addressed in this dissertation – however, cooperation in a bigger environment is indispensable for real effective efforts to solve problems. That means that all people especially the leaders in the society should realize that the problems are not other people's business, but everybody's business, for everyone could also be potential victims.

What must be emphasized is that incomplete formal logic may have been serving as a basis for discrimination; moreover discrimination and unfairness often are the real enemies for improving relationships among people in a society or in schools and in a working place so that that may be one of the key factors causing so many different societal violence, especially when winning is emphasized extremely in a society. School shootings and violence have in fact been perpetrated by shooters who have been crossing all different racial and cultural groups, and most of them tend to be younger. That is because younger people usually are mentally not strong or not mature – in fact, every individual can be very different in mental endurance just as every one's physical endurance is. Therefore, violence such as school shootings from elementary schools to higher educational institutions would happen.

Leading with soul (Bolman & Deal, 1995) shouldn't ignore people's feelings and emotions because with the physical being the organic whole, although gun-control is necessary, that is only one of the factors of the whole. Leaders including teachers must pay more attention to the whole of the physical and emotional when they are dealing with every individual student, besides educating students to respect differences and others and have self-discipline that must start as early as possible, and that should be the leaders' priority.

The other important issue can also be very significant for leadership, here especially for educational leadership, when talking about teachers as the leaders to their students and administrators as leaders in administrative positions and policy-making and policy-implementation. A Chinese idiom indicates a concept of “just right of doing something” (恰到好处 (處) [qia dao hao chu]). For example, when we cook chicken, we need to do so properly or just right, thus the chicken is properly done, neither overdone nor underdone.

Moreover, another Chinese idiom is even more vivid for leaders in education as a whole in this context. “Try to help seedlings grow by pulling them” or “try to help the shoots grow by pulling them upwards – artificially help the growth of a thing only to do it great harm” (拔苗助长 (長) [ba miao zhu zhang]) or that would spoil things by undue haste. That means that it in fact is hard for people to master doing things just right according to situations in which seeing them as a whole is very important and doing things properly not against nature. Then, what could be indicated or implicated to educational leadership from the above talking? Teachers as leaders should plan and arrange educational activities just right in terms of quantity and quality; administrators as leaders have to properly make reasonable policies and implementing them properly in terms of quantity and quality related to time and space, and cannot or should not be against nature. That means that we shouldn’t “try to help seedlings grow by pulling them”, otherwise, spoiling things by undue haste would happen.

This situation especially can be applied to “teaching, research, and service” as faculty task both in China and in the United States. When one requires too much – being against nature or beyond human conditions or nature – results often are just the reverse. For instance, a university president in a Chinese higher educational institution has described that the situation of some of the faculty members’ cheating behaviors in China to be “逼良为 (爲) 娼 [bi liang wei chang]” (force a good woman into prostitution – force an honest person to commit crimes) (Ma, 2010). Of course, faculty shouldn’t have cheating behaviors for academic publications, instead of being honest and setting good examples for their students to follow. But what is needed here is leading reasonably and handling with just the right or proper in relating to both quality and quantity of publication for policy-making and

policy-implementation based on human nature or human conditions. They can help faculty and students well developing and growing academically, dealing well with the relationship between teaching, research, and service, and, at the same time, having a happy life. Then, everybody related actually would be happy.

Since this dissertation has introduced Eastern philosophical ideas, and being especially focused on Daoist wisdom and Confucian ideas in leadership, one article, “Benefits of Hong Kong Chinese CEOs’ Confucian and Daoist Leadership Styles” will be used to further discussing leadership practice and styles different and similar between Western and Eastern (Cheung & Chan, 2008). It is necessary through the analysis of possible differences and similarities with proceeding from the surface to what lies behind. Since Hong Kong is more westernized than Mainland China in terms of culture, and because leadership is definitely cultural, that means, both leaders and followers are cultural, Hong Kong case may be able to play a role as the mediator between the two extremes.

Based on their study (Cheung & Chan, 2008), through analyzing their interview data from 11 Hong Kong Chinese CEOs, the authors have indicated that: a) there are the different leadership styles among the chief executives of their leadership and management styles between Chinese and Western; b) Chinese leadership style with Confucian and Daoist ways contributes to organizational outcomes including trust, coordination, commitment, competence, and innovation among followers; and c) such contributions tend to endorse a security theory of leadership.

Cheung and Chan (2008) have further pointed out that the difference lies in the theoretical assumptions of Chinese and Western styles. The Chinese theories based on Confucian and Daoist philosophical ideas are of functionalism and naturalism, which are

different from those behaviorist and rationalist theories of the West. Moreover, these grounds for Chinese leadership effectiveness are different from those of contingency theory, path-goal theory, and others that rest on behaviorism<sup>59</sup> and rationalism<sup>60</sup> (also Aymanet et al., 1998; Chemers, 1997; Furnham, 1997). It should also be noted that the differences shown based on Cheung and Chan's claims tally with what I have theoretically addressed in this dissertation.

For example, kindness of leaders or superiors would foster followers or subordinates' trust or even loyalty. Chinese emphasize harmonious relationships among all the employees, even with superiors and leaders, although the system is hierarchical. Because of Daoist softness and reversion, leaders or superiors' trying to understand and sympathize with followers or subordinates to support happens that is traditionally called "li xian xia shi": 礼 (禮) 贤 (賢) 下 士 (of a ruler or high ranking official) treat worthy men and men of virtue with courtesy. Even "bu chi xia wen": 不 耻 (恥) 下 问 (問) (not feel ashamed to ask one's subordinates or people below for their opinions). Or the leaders and superiors should try to understand what is going on at the lower levels and to provide necessary support. The educational value of Confucianism is also emphasizing of properly using talents and fostering talented people. That is through providing opportunities for

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<sup>59</sup> **Behaviorism:** Psychol. The theory that human behavior is determined by conditioning rather than by thoughts or feelings, and that psychological disorders are best treated by altering behavior patterns (*The Pocket Oxford American Dictionary of Current English* (2002), New York: Oxford University Press. In fact, it can be said that human behavior could be determined both by conditioning and by thoughts or feelings at the same time based on the philosophical perspective of wholeness.

<sup>60</sup> **Rationalism:** 1. Philos. the theory that reason is the foundation of certainty in knowledge (opp. Empiricism [see EMPIRIC], sensationalism. 2. Theol. the practice of treating reason as the ultimate authority in religion. 3. A belief in reason rather than religion as a guiding principle in life. **Empiric:** n. a. = EMPIRICAL n. archaic 1. a Person who, in medicine or other branches of science, relies solely on observation and experiment. 2. a quack doctor (*The Pocket Oxford American Dictionary of Current English* (2002), New York: Oxford University Press. It can also be said that those two concepts need to be combined into the one, because without something from experience, reasoning does not have something to be based on. That means, we shouldn't separate the two concepts, and making up a story without foundation.

employees' learning and training employees that also can naturally establish trust and loyalty from followers or subordinates. Moreover, based on Confucian tradition, 三人行，必有我师（師）。 [san ren xing bi you wo shi] means that “Where there are three men walking together, one of them is bound to be able to teach me something,” which can be a relationship of learning from each other.

In Table 1, analyzing, discussing or even synthesizing the concepts and issues with the perspectives provided are mainly among the perspectives of Confucian, Daoist, transactional and transformational leadership,<sup>61</sup> since they will be examined from the philosophical perspective of wholeness. In fact, if proceeding from the surface to what lies behind the different leadership styles or practice, then Daoist and Confucian styles or practices are more abstract and in macro-level because they are philosophical ideas. Transactional and transformational styles or practices are more specific and in the micro-level because they are based on some assumptions. However, it should be said that all the practices are valuable, but both the macro and the micro together should be seen as the whole. For instance, a sound rewarding system that is based on transactional leadership styles in this table is also very necessary for effective leadership and management, however, right philosophy as guide for effective practice is the key.

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<sup>61</sup> In fact, most religions in the world deal with moral and ethical issues, and are good for societies and the world. However, freedom of religion is and should be the most important moral and ethical criterion for all people equally. As Connective Leadership style may be a relatively new concept, we have not quite understood it yet.

**Table 1: Chinese and Western Leadership Perspectives**

Dimension	Confucian	Daoist	Transactional	Transformational	Christian	Connective
Virtue vs. opportunism	Virtue Benevolence Unselfishness Trustworthiness	Opportunity Change	--	--	Acceptance Empathy Self-leadership Golden Rule Forgiveness Moral integrity	Authenticity Altruism
Learning vs. influencing	Learning Trusting	--	--	Idealized influence Inspirational motivation Intellectual stimulation Providing vision	Openness	Entrusting Empowering Ennobling
Harmonizing vs. dividing	Harmony Relationalism	Small division	Contingent rewarding	Individualized consideration	Accommodating	Commonality Networking Assembling

						Integrating
Ruling vs. equalizing	Hierarchy Centralization Definitionism Rule of man	Reversion Softness	--	--	Equality Participation Humbleness Promoting ownership Being the last	Participation
Innovating vs. inaction  Moderating	Innovating  Taking the middle way	Inaction  --	--  --	--  --	Small contribution  --	--  --
Premise	Functionalism	Naturalism	Behaviorism	Rationalism	Humanitarianism	Cosmopolitanism

Source: “Benefits of Hong Kong Chinese CEOs’ Confucian and Daoist Leadership styles”. *Leadership & Organization*

*Development Journal*. Vol.29 No.6, 2008.



For example, motivation is both intrinsic and extrinsic, so effective rewarding should be to consider and deal well with the relationship between intrinsic and extrinsic motivation, and in fact contexts or situations are also very important factors to be considered to rewarding based on human conditions or human nature. What should be pointed out is that rewarding is just a means or instrument, but it is not the purpose or end. The situation may be like using musical instruments to play music. If the player does not know how to play or cannot play with the music instrument, we cannot expect to hear beautiful and tuneful music, but possibly it is unpleasant to the ear. That means that rewarding sometimes based on needs and merits to be met according to situations would be more effective than rewarding as only a formality regularly. A worse case in the situation is rewarding processed unfairly – being unfair in meting out rewards and punishments – that would be the absolute taboo for leadership and management. Therefore, a sound rewarding system is very necessary and proper and fair practices for using the sound rewarding system is equally very important.

In fact, it is the way of motivation that makes people ponder how to conduct with it properly. In particular, from a leadership perspective, motivation is very important. If a leader doesn't know how to mobilize or motivate the potential followers, then, how can the leader be a good leader? More importantly, how can a leader be moral and ethical in order to motivate people to be moral and ethical citizens and to work hard for personal well-being, community and social well-being, as well as global well-being? An immoral leader may motivate a negative feeling. Since modeling has a powerful role to communicate (Bandura, 1977), should leaders be **good** examples for the people who may be potential followers?

Although some argue that setting a good example is only important for lower level leaders, for example, setting a good example is important for team leaders in lower levels (Bales et al., 1951), I would think setting a good example is important for all levels of leaders, only different in what and how they can set a good example in their contexts. Perhaps, the questions should be and would be challenging today's leaders to think more about the issues of motivation.

However, there are both Chinese and American sayings which may give us inspiration: "You cannot expect the horse to run fast when you don't let it graze." "又要马(馬)儿(兒)跑得好,又要马(馬)儿(兒)不吃草,是不可能的。[you yao ma er pao de hao, you yao ma er bu chi cao, shi bu ke neng de.]" (Chinese) "You can lead a horse to the water, but you cannot make it drink" (American).

In addition, seeing people as the whole would mean that a person is not only a worker in a workplace, but the person may be also a father, mother, grandfather, grandmother, husband, wife, and someone's daughter or son and so on. The person has the other obligations or family worries or even problems in the other side of human life. Therefore, if we only consider a person as a worker in a workplace, that is incomplete. That means that good leaders should be able to see the person as the whole and be able to consider all of the factors to a person as a human being, not just considering the person as a worker in the workplace.

In this case we have in fact both Confucian benevolence to be considered and the Daoist notion of being not against nature when we do things, because human beings are nature. It is as what has been discussed. For humans, Daoist philosophy as a philosophy of Nature is just like the human's "the right hand and right foot"; while Confucian philosophy as a philosophy for humanity is just like "the left hand and left foot" must be coordinated to function effectively. Another example as a common sense to give for a further explanation is driving a car. For

instance, for driving a car, accelerating and braking are all one thing, and we have to do both in order to do one or the other, according to the situations. Otherwise, we would have accidents all the time.

Moreover, based on the theory that I have introduced, it also can be in a situation where a person who is especially in a leadership position or a power position should be very necessary to have the sense of putting oneself in somebody's place or the powerless position considering the situations, instead of bossing people around only subjectively, and with one-sided wishful thinking. Of course, but, that does not mean not bothering to ask or to listen – to adopt a “none of my business” attitude – or even being indifferent to the sufferings of the people. That means, a reversed mode of thinking or thinking in the opposite direction in dealing with relationships would be very helpful, and that way also can solve a moral dilemma that we usually confront among different people or different groups of people.

Thus, regarding the issue of workers' family worries, generally speaking, it may be able to try to relieve workers of their family worries through policies or administrative means, and being full of human kindness, so that they can better concentrate on their work. It should be said that in that way in fact it would benefit employers for the long run as well, if they could deal well with the issue of workers' family worries.

From the philosophical perspective of wholeness, an important voice must be raised for combining sciences with humanities which can be achieved through education, especially through internationalization of higher education. That is because many scholars from both natural sciences and social sciences have already raised the serious problems in separating science from humanity. For example, as an educator and scientist, Wu Dayou<sup>62</sup> (1999) has

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<sup>62</sup> Wu Ta-you (1907-2000) was an internationally renowned physicist and educator.

pointed out that it is no doubt that now is the time for humans necessarily to have a civilization that combines humanity and science into one with education as a means of bridging the two. Wu believes that the task must be charged by education, and he emphasizes that the separation between science and humanity is the serious problem in human civilizations (Wu, 1999). Furthermore, I think, these problems, actually, can be solved through addressing leadership, in particular, in this paper, that is too important, because, if we are even not clear about the important issues of leadership, how can we easily solve so many complex problems facing today's world including the serious problem of separating science and humanity.

**Table 2: Some Primary Dimensions of Globalisation and Internationalisation in Higher Education**

	<b>Globalization</b>	<b>Internationalization</b>
Origin	Started in the 19th century or earlier with the rise of Western imperialism and modernization, nowadays fuelled by modern technology	Dating back at least to the Sophists and Confucius, respectively in Ancient Greece and China
Impetus	Profit and belief in a single, world-wide market	Advancement of human knowledge based on realization of the bond of humanity
First priority	Economic	Human interests
Primary form	Competition, combat, confrontation, exploitation, and the survival of the fittest	Cooperation, collaboration, caring, sharing and altruism

Benefits	One-sided economic benefits	Mutual advantages
Mobility of educational provision	South to North (students) North to South (programs)	Two/multi-way
Quality regulation	Largely ungoverned	Careful quality control

Source: R. Yang's (2002) research paper, "University Internationalisation: Its Meanings, Rationales and Implications". *Intercultural Education*, Vol.13, No.1.

In addition, according to Table 2, based on Yang's (2002) article, "Some Primary Dimensions of Globalisation and Internationalisation in Higher Education," globalization is clearly distinct from internationalization in higher education when they are measured by the primary dimensions categorized in origin, impetus, first priority, primary form, benefits, mobility of educational provision, and quality regulation. From the philosophical perspective of wholeness and based on moral and ethical leadership standards, it seems a matter-of-course that we can see **globalization** measured in all categories is, without any exception, based on one-sided wishful thinking and acting; while **internationalization** in all categories is based on two-sided perspective, mutual advantages, and from a sense of wholeness. It is little wonder that many scholars are arguing that today's internationalization of higher education is continuing Western imperialism and colonialism.

Also from the philosophical perspective of wholeness, it should be very necessary to be more balanced between *yin* and *yang*, no matter it is for the local or for the global. That is why some scholars, such as Culbertson<sup>63</sup> (2013), with an exchanged email message to me, say,

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<sup>63</sup> Hugh Culbertson is a Professor Emeritus of Journalism at Ohio University. From the perspective of communication, he has made an important contribution to my thesis about communication toward leadership. That

“Leadership is a balancing act.” How to deal with the relationship of structure v. agency in balancing way is also the important, universal, and perpetual social and educational issue and must be dealt with it well for good leadership.

Based on the sense of wholeness that we are talking about in this dissertation to discuss the relationship between structure and agency, it may be able to take individual freedom as a concept in morality and ethics,<sup>64</sup> noting that “a concern for freedom is a leitmotiv of our time” (Greene, 1988, p.24). However, what does *freedom* really mean for a person? In fact, a person, as a human agent, from the time of birth, or even before birth, is in a relation with his or her mother and father. The individual may be in a relationship with his or her siblings as well. The person even doesn’t have the freedom to choose his or her parents or siblings.

According to Greene (1988), the cause of people’s great concern for *freedom* is that there have been dictatorships, foreign occupations, religious persecution, racial discrimination, and other forms of oppression in the world. Then, one could argue that there is no absolute *freedom* for a person, only relative *freedom*. *Freedom* is relative to the situation of suffering from an injustice or unfairness. It should be said that the reason to refer the relationship of *freedom* for a person as such is based on Daoist philosophical way of thinking related to relativity or relationships and the completed formal logic that I address in this dissertation, and mainly it is based on the reality of human nature.

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means that what he has contributed has deepened my sense and belief of importance of authentic, clear, and effective communication to effective leadership.

<sup>64</sup> *Freedom* is an important concept in morality and ethics, especially in Western thinking, however, what I want explain here is that in fact we do not have absolute freedom, but relative freedom. That means that freedom is relative to unfairness and injustice in relationships, but we should not have freedom for violating laws (good laws including the natural and the artificial) and other people’s freedom. Moreover, there are no superman and superwoman, and it would create an illusion for people, especially for young people, as individuals, by overemphasizing freedom, generally speaking. This issue is also related to the debate of *Structure v. agency*, which I have included in this paper.

Therefore, it can be claimed that freedom for a human being is a just state between or among relationships with other human beings and environmental or situational and conditional factors. Although some might argue that a person's freedom is to be free for actualizing his or her desires and achieving his or her goals, which may be right only in the relative situations with conditional factors including fairly good social conditions and social relationships including the relationship between followers and leaders and the agent and social control or structure.

It may be also necessary to note something here related to John Dewey's notion of relationship among freedom, experience, and education. Dewey (1938) has repeatedly emphasized the importance of social conditions for democratic education. He pointed out, addressing the relationship between experience and education that "experience is truly experience only when objective conditions are subordinated to what goes on within the individuals having the experience" (p.41). In *Experience and Education*, the example of the case of an infant's experience is vivid, and Dewey has tried to explain *interaction* in its educational function and force in terms of interpreting an experience (Dewey, 1938).

Also, in the context of internationalization and internationalization in higher education, and at the micro-level in leadership practice, it is genuinely true that as Stewart and Bennett (1991) have indicated in their book that "cultural differences often produce misunderstandings and lead to ineffectiveness in face-to-face communication. A deeper understanding of the nature of cultural differences would increase the effectiveness of people from different cultures working together in cross-cultural situations" (Introduction p.x).

They have further pointed out that "But to reach this goal, people must first become more conscious of and knowledgeable about how their own culture has conditioned their ways of

thinking and planted within them the values and assumptions that govern their behavior”<sup>65</sup> (Stewart & Bennett, 1991, p.153). Effective communication is indispensable for effective leadership.

Stewart and Bennett (1991) have made a distinction between *empathy* (p.152) (the ability to identify oneself mentally with a person or thing and so understand his or her feelings or its meaning,) and *sympathy* (p.151) (sharing or the ability to share another person’s emotions or sensations; a feeling of pity or tenderness toward one suffering pain or grief or trouble,) <sup>66</sup> in the way each functions in intercultural communication. They have also indicated that in an intercultural situation empathy may be the better alternative (Stewart & Bennett, 1991, p.153).

Also, according to Stewart and Bennett,

Sympathy as a strategy in communication is effective when people share common values, while empathy can provide a better interface for cross-cultural communication. That is because empathy is the ability to temporarily set aside one’s own perception of the world and assume an alternative perspective. (p.152)

Therefore, knowing and understanding other people’s culture, which may have subtle meanings, is necessary for effective cross-cultural communication; in other words, “empathy requires an analysis of social relations” (p.152).

Intercultural education is very crucial in a healthy process of internationalization, because for all kinds of bona fide relationships, although sympathy is equally important, I would speak

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<sup>65</sup> Stewart and Bennett’s book addresses cross-cultural issues for the purpose of convincing their readers that Americans must be knowledgeable about how their own culture has conditioned their ways of thinking and planted within them the values and assumptions that govern their behavior (See Stewart & Bennett’s *American Cultural Patterns*, Introduction p.x). However, I think the ideas that they express can be used for all people who are working in cross-cultural situations, not just Americans. Meanwhile, I think people should be able to be more flexible when dealing with cross-cultural situation, which may also be related to way and style to dealing with different people, especially as the leaders.

<sup>66</sup> The explanations in parentheses are from a dictionary (*Oxford American Dictionary*, Heald Colleges Edition, 1980, New York, New York: AVON BOOKS, An Imprint of HarperCollins Publisher) in order to let us better understanding of the original meanings of the two words.



out loudly: “Long live understanding!” As to how to start this healthier process of internationalization in higher education, learning different languages may be as a good beginning to learn different cultures. That is because language is the most important carrier of the culture and that means we can also learn the culture through learning the language. Leaders should set good example for doing that that may be as a part of achievements in one’s official career? That is just an assumption or a suggestion for a possible policy and implementation. Since this topic is about leadership and internationalization, intercultural education is crucial for both local and global to promote good relationships and better understanding among people from different cultural backgrounds. Leaders should set good examples for promoting and doing that in order to have harmonious and stable societies and a peaceful world.

Going back to Yang’s “primary dimensions” of the concepts of globalization and internationalization in higher education in Table 2, that means that it is very necessary that we need more equal and two/multi-way exchange and learning, more cooperation and collaboration both in local and global. In order to have a balance between *yin* and *yang*, worldwide, at the same time, more female leaders should be fostered and assigned to leadership posts, and the United Nations should play more important and decisive roles in international affairs, which is as the essential means and measure.

“Unfinished liberation” as the description of the situation of women as a whole in this world is to the point. The status for women as a whole and the role of women in positions of leadership and within the field of leadership studies is related to both the historical legacy, and cultural bias, as well as to today’s social problems, although fairly speaking, progress, in certain senses, has been made. It is worth mentioning that Daoism advocates or praises highly *yin*, seen

as female, and water, which represents the weak and delicate qualities of all beings; this attitude has profound implications.

Today, we need more female leaders, and that means that we may be able to achieve more balance and have a more peaceful world in which people can take care of each other better without so many wars that are just a repetition of those throughout human history. In fact, the role of the *yin* or feminine is also related to moral and ethical leadership. That is related to women's such quality of *yin* is about having more loving-kindness and caring in human relationships and leadership – That is just as mother figures -- and using “mothers” for arguing is to tell people that we all have mothers who are important for us. We love our “fathers” as well. That means that *yin* and *yang* should be balanced for healthier society and world which is just as metabolism to our bodies that *yin* and *yang* must be balanced to be full of life.

Moreover, education has its social and economic functions and its own features or nature, and inner laws. For example, seeking short-term successes and quick profits would sometime lead to the situation of “hasting bring no success” that is a Chinese idiomatic expression: 欲 (慾) 速 则 (則) 不 达 (達) [yu su ze bu da]. If we over-emphasize the economic profit from it, we possibly lose sight of its social function that would be the bad tendency for society and in the world. That should also be the important mission and curriculum of education and higher education as a whole for a peaceful and democratic world.

## 8.0 CONCLUSION AND IMPLICATIONS

This dissertation deals with leadership in general and educational leadership in particular, from a cross-cultural perspective of philosophical wholeness as ecological ideas, philosophically arching across the East and the West. Meanwhile, it historically explores philosophies and theories from the ancient times to the present. History and philosophy are brothers, and reflect on the past aims at the present and the future. I have therefore been studying and working on this topic for more than 10 years. Particularly, it introduces Confucian and Daoist philosophical ideas and wisdom to refine or improve leadership theories and combine theory with practice, and strongly emphasizes the important role of education for necessary change. It should be said that although the context for leadership discussions is in the context of internationalization of higher education, educational leadership discussed in this dissertation can be applied to all forms of education including higher education, lower education (e.g. K-12), formal education, and informal education.

As I mentioned before, leadership as a field of study is still unsatisfactory to scholars. For example, Sergiovanni (1992) in *Moral Leadership: Getting to the Heart of School Improvement* found, after a 50-year review of literature on leadership, wrote that the study of leadership is one of the greatest disappointments in social science. Rost (1991) in the book *Leadership: For the Twenty-First Century* stated that “there have been many studies of leaders and leadership, but leadership scholars still have no clear understanding of what leadership is”

(p.14), and “No one has presented an articulated school of leadership that integrates our understanding of leadership into a holistic framework” (p.9).

Therefore, Rost has done his investigation on Western literature and analyzed 221 definitions of leadership found in 587 books, book chapters, and journal articles from 1900 to 1990. Rost has pointed out that the large majority of the works that he reviewed were written by Western authors and “overwhelmingly by males” (p.44). He has expressed that “There will be opportunities for others more familiar with other cultures than I to extend this study to non-Western literatures, and I welcome such an extension with great enthusiasm” (Rost, 1991, p.44). With Rost’s invitation, I have already attempted to participate in undertaking this magnificent feat.

This dissertation makes a contribution to the field of leadership studies through modifying Rost’s (1991) definition of leadership so that it would address the problems of the unclear concepts and illusive issues remaining in the field of leadership studies. According to Rost, through studying definitions of leadership, we may reach a “breakthrough” in leadership studies. Moreover, this dissertation supports Ciulla’s (2004a, 2004b) notion that ethics is the heart of leadership and is a central issue in leadership studies by introducing Confucian and Daoist philosophical ideas and wisdom and *Huai Nan Zi*’s insights regarding moral and ethical leadership. For example, the teacher as a good leader should be knowledgeable in the field and be moral and ethical. That means the teacher should “be graced with both virtues and talents.” According to Confucius, teaching students should be in accordance with their aptitude, while keeping to general pedagogical approaches. Teaching should be mixed with pleasure so that learning is enjoyable and interesting for students. Confucian values of education as a whole,

including personal cultivation (self-cultivation), formal and informal education, good and life-long education, as the ideas of virtue, still can serve as the basis for moral and ethical leadership.

Also, this dissertation has developed Lin Yutang's (2007) conception that "Lao Zi is the right hand and Kong Zi (Confucius) is the left hand" of a human being into a systematic way of thinking in order to offer a vivid metaphor for readers' better understanding of Chinese functionalism and naturalism. Chinese functionalism and naturalism, as Cheung and Chan (2008) have mentioned, can be used just like our right and left hands and right and left feet; they must be coordinated according to the situations to be functional or even work very well naturally.

Moreover, again, since leadership is a theory having a strong feature of practicality, it is indispensable for all trades and professions or all aspects of life to any family, community, and the global society. Therefore, it is very important for leaders to understand the theory well and be effective practicing it. As to the relationship between the theories of leadership that I have attempted to refine and all the philosophies and theories that I have used, I would say the relationship is that they naturally supplement and complement each other.

Because of the practical feature of leadership as a theory, it can play a bridging role between theoretical and philosophical thoughts and practical activities. That means, philosophy and theory (good philosophy and theory) can guide practice; genuine knowledge comes from practice. They promote each other to refine theory and for better and more effective guiding in practice. Furthermore, this dissertation has already attempted to apply the philosophical thinking of wholeness to integrate theories in the field of leadership studies or it has practiced an attempt for the application of philosophy as a method to refine or improve leadership theories.

For example, introducing Confucian and Daoist ideas and wisdom and *Huai Nan Zi's* insight is logical or well-reasoned to address the issues related to leadership theories and practices. And since this topic is actually complex and both cross-cultural and inter-disciplinary, Zhang Wushuo's (2012) progress made in formal logic in *The Universe Paradox Principle* has helped my work successfully. Zhang's formula is the completed logic of combining the law in the uncompleted formal logic claimed in my thesis, with the law from dialectical logic which is new in Zhang's book.

The gleaming feature of Zhang's book is using the scientific achievements to support his theoretical points which also actually serves to prove my theoretical and philosophical points and arguments in another direction. Philosophies are featured to be abstract and general, thus, going together with leadership as a theory having a strong feature of practicability, the two bring out the best in each other. That is more important when this dissertation is addressing and emphasizing moral and ethical leadership; without considering human conditions, although the principle of logic is good, it may be meaningless.

The issues related to educational leadership as a whole are very important and are also included. For example, cultural factors or issues in leadership and leadership studies, gender issues and leadership, and the humanization of science are important. They are the very necessary or essential issues to be addressed by leadership studies as an organic whole with ecological ideas, particularly when today the world is facing many problems which may also be related to postcolonial issues. Also, because one of the objectives of my dissertation is to combine theory with practice in leadership and leadership studies, the examples have historically and systematically been given based on reality locally and globally, and accordingly based on the

philosophical and theoretical issues in leadership addressed in this thesis. More importantly, this dissertation has integrated leadership theories by answering the two important questions: What is leadership? and What is good leadership? According to Ciulla (2004b), “Progress in leadership studies rests on the ability of scholars in the field to integrate the answers to these [two key] questions” (p.303).

However, one thing must be pointed out possibly to be my answer to the research questions of this dissertation; wholeness as a wide range of conceptions and complex sense between Eastern and Western is different. They have been described by scholars as the different mental models or the different ways of thinking. However, in this dissertation, they are considered to be incomplete for the theory of knowledge or epistemology for humans as a whole. Therefore, they need to be improved or refined. That is because refining or improving epistemology for humans as a whole has always been a difficult and ongoing process. But it has also been the process of experiencing all kinds of hardship of many generations to achieve success in human history as a whole.

But, it should be pointed out that differences, such as cultural difference, and common features for all beings and nonbeings are together as the whole. We are talking about a universal law or universal truth and it includes both “常” [chang] (common rules and principles) and “变 (變)” [bian] (differences because of changes due to dynamic interactions between *yin* and *yang*). Thus, as a result, diversity is nature, even for the same group. We cannot find two leaves that are exactly the same. Even for identical twins, something can be found different between the two (e.g. personality difference) that is called an individual difference. From the Daoist

philosophical perspective,<sup>67</sup> all beings, including nonbeings, and their happenings by nature have the opposite nature or features. Therefore, the philosophical issue of common features and differences in specific features has to be considered when talking about leadership and studying leadership. However, “the idea of a ‘natural happening’ or ‘occurrence’ is not as familiar or acceptable for Americans as it is for the Chinese and many other non-Westerners” (Stewart & Bennett, 1991, pp.38-39).

However, I enjoy Needham’s words about the possibility of combining Chinese and Western civilizations: “The more one studies the two, the more do they seem, I feel, like two different symphonies by two different composers using identical fundamental melodies” (“The Chinese contribution to scientific humanism” by Joseph Needham in *Science Outpost*, 1942-1946, p.265). Thus, Needham felt that a combination of the civilizations would be a great thing (Ge, 1993; Needham, 1986). I feel that the world can achieve peace through different routes, with each nation retaining its uniqueness, which a Chinese idiom with the same meaning as 殊途同归 (歸) [shu tu tong gui] expresses to reach the same goal by different routes.

I would like to use Joseph Needham’s (1956) description of an “organic philosophy” for Eastern thought to distinguish from “mechanistic materialism” as a Western tendency in the modern era of thinking about human conditions. In addition, there may be a need to have a balance between the two tendencies of dividing the whole into individuals or parts and integrating individuals or parts into an organic whole according to situations, including the macro- and micro-levels of context of situations as a whole. That means no hard and fast line

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<sup>67</sup> Some, such as Joseph Needham, consider Daoism as a philosophy of science, because it is based on nature.



can be drawn between the two (between dividing the whole into parts and integrating the parts into an organic whole).

Moreover, from a linguistic perspective, these two concepts are just one of many self-contradictory pairs of conceptions in human languages and are the identity of opposites. The contradiction between the two can, more importantly, be transformed, according to Daoism. In this linguistic sense, language itself is logic. For example, when wording and phrasing, we must properly and logically select and organize contents and sentence patterns according to the context; otherwise, our writing or speaking would lack incoherency or plausibility because of the absence of logical thinking. In this sense, language itself is logic. Math is an abstract language, and it is logic as well.

In addition, according to Daoism, things that oppose each other also complement each other, which is an ecological idea that is important for moral and ethical leaders to know so that they do not do things that go against nature. Here, nature can refer to the nature of things and the reason or logic for them; nature also can mean natural things, such as environmental nature, including human beings, upon which humans have to rely in order to live (e.g. water and air). That also means that harmony, friendship, peace, and kindness are ecological “Dao” of relationships for peaceful coexistence for societies and in the world. Competition and fighting are not the only means to save the world. They can cause more hostilities that could result in even more actions of revenge; they could lead to endless fighting with overt contention and covert struggle that is harmful, both locally and globally.

It should be mentioned again that leadership in this thesis is a social phenomenon, based on human conditions that emphasize relationships; therefore, the propriety of dealing with all the relationships is crucial. A leadership of kindness and effectiveness should not be one that goes

against nature and human nature. It should be noted again that although we are talking about leadership in the context of internationalization in higher education, education as a whole, including higher education, lower education (e.g. K-12), formal education, and informal education should be emphasized equally and should play an important role. For example, teacher education is the key for leadership to solve many problems in schools. Societies and the world should respect the educational profession in order to benefit societies and the world. Peter Senge's learning organizations, which are very good for leadership education, should be carried forward.

Interestingly, it can be said that both Plato and Confucius held the same viewpoint. They believed that education could develop moral leaders ("the kind ruler" and "the philosopher king"). In *the Republic*, Plato argued that the perfect state could result only by rationally exploiting the highest qualities in people. Plato firmly believed that education could create the philosopher king (Ciulla, 2004b). Similarly, Confucius urged people, including rulers, to engage in self-cultivation. "A couple of centuries before Plato was to found his Academy to train statesmen for the political life of Athens, Confucius had established a school with the explicit purpose of educating the next generation for political leadership" (Ames, 2003, p.59, in *Encyclopedia of Chinese Philosophy*, edited by Cua). Today, education should still be the appropriate means of solving the many problems we face in societies and the world.

As mentioned and discussed in chapter 7, it is necessary to note again that, from the perspective of wholeness, we can better deal with all relationships in societies and the world through moral and ethical leadership. The Chinese idiom based on Confucian and Daoist ideas emphasizes "being kind to our young and old, and then to the young and old of other people"

(老吾老以及人之老, 幼吾幼以及人之幼。 [lao wu lao yi ji ren zhi lao, you wu you yi ji ren zhi you]); thus, the young will be fostered and get a proper education, and the old will be well taken care of in our society and in our world. This situation will benefit every member in our community, our society, and our world. Everyone, from young to old, experiences the process of life in which birth, old age, sickness, and death occur. This view of human life is neither based on the notion of “survival of the fittest” nor on competition. Everyone’s job has value in any society. A Chinese saying expresses this: All for one and one for all (人人为(爲)我, 我为(爲)人人。 [ren ren wei wo, wo wei ren ren]). This concept of human life is all the more significant when we are talking about leadership, especially good leadership, in the context of internationalization in higher education.

Humans in the era of information technology, including the development of human cognitive ability, human society, and humans themselves, have demonstrated considerable progress. Humans’ level of understanding themselves and their surroundings has entered the individuals’ level of understanding of the total environment, including the physical and social, as well as the natural and artificial. The progress has also benefitted through the development of innovations and inventions achieved by means of science and technology.

Science and technology are neutral in nature; however, when in the hands of humans they have both positive and negative aspects. For example, scientific achievements in biochemistry can benefit mankind, but also can be used to make biochemical weapons to destroy or even ruin populations. Therefore, the current era has presented both challenges and opportunities for humans and human leaders to carefully consider our own fate, and, in particular, the essential role which education, including international education, can play in it. How can education carry

out its important role in achieving a better society and a better global community without alienating people, as Hausen (1996) has warned? Promoting intercultural understanding is important for leadership studies as well as international education; it enhances economic cooperation and social progress.

Now is the time for humans, especially leaders, to think about what course to follow, what decisions to make, and what attitude to take in this situation for the sake of humans ourselves. Leaders need to behave in a sense of wholeness and with the right philosophical guidance. All blind actions, competition, or following of one's nose through short-sightedness, and arrogance in this situation would be harmful and should be avoided, especially the kind of extreme mentality involved not only in competition, but also without cooperation. "Once we recognize that we are interdependent, it only makes sense to work together. It does not make sense to try to beat out the other guy, because there is no such thing, in the ultimate calculus, as 'I win, you lose.' I can only win when we all win"

([www.members.tripod.com/jnelson\\_2/archives/pages/attitude.html](http://www.members.tripod.com/jnelson_2/archives/pages/attitude.html)).

Willis Harman's message just fits here. According to Daoism, "The movement of the Way consists in reversion." (反者道之动 (動) [fan zhe dao zhi dong]). Confucius' teaching of "Do not do to others as you would not be done by (己所不欲，勿施于人。 [ji suo bu yu, wu shi yu ren])" may be also useful for us to practice.

Humans have options because our fate is in our own hands. Nevertheless, education as a whole should and must play its important role. Therefore, this is the role of the leader to place things in balance with a sense of wholeness of educational vision. In order to further explain the moral and ethical issue related to leadership in an international context, I have two stories which

are in a more narrative and visual sense. When I was a child, I read two different books that were thought-stimulating. Even today the stories remain fresh in my memory.

One is a South Asian story entitled “An Upside-Down Tree.” One day, a boy found a strange tree that was upside-down; the root of the tree was up, but the tree trunk with leaves was down. The boy climbed along the strange tree, and he arrived at a very quiet city with very modern mechanized facilities in which he found no people. However, he eventually found a girl, and the girl was strange as well because she had only one finger on her hands. The boy tried to communicate with the girl and learned that because of a war she was now the lone survivor in the city. She seemed still able to survive with the one finger for pressing the buttons of the machines in the city. The story is about the human tragedy of wars, and how the psychological wound of children due to wars is even harder to be healed. I hope we will never encounter that “upside-down tree,” and that any place in this world will never become the “upside-down tree.”

The other is a Chinese children’s story called “The Three Butterflies.” It was a fair summer day with vast clear skies. Three butterflies who were good friends and were of different colors: one red, one yellow, and the other white, playing, full of zest, among the beautiful flowering shrubs. Suddenly, the skies opened and rain poured down, and the three butterflies in a great rush, tried to find a place to take shelter from the rain. They went to the red flowers, but they said that only the red butterfly could stay; they went to the yellow flowers, but they said that only the yellow butterfly could stay; and finally they went to the white flowers, and they allowed all of them, the red, yellow, and white butterflies, to stay there as their shelter from the rain.

This simple children’s story can stimulate us to think about today’s world and how people should treat each other, especially when people who may be different from us face

difficulties such as encountering natural disasters. We do have moral and ethical issues that need to be thought through and taken care of. It is good that when disaster strikes, help comes from all sides, because we all could be victims of natural disasters sometimes. And it is sad if we are gratified by others' troubles and look on unconcerned, because of their difference. Moreover, humans should avoid creating more artificial disasters.

These two stories related above present narratives as implications giving us inspiration as to the direction in which humans should go. Meanwhile, giving full play to human agency according to human nature and the qualities needed for happiness, education will be duty-bound to play its significant role for educating future moral and ethical leaders in the evolutionary or reformist process of world change.

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